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Thy people shall be my people, and thy God my God!—*Ruth 1. 16.*

RELIGIOUS THOUGHT AND ACTIVITY.

The Protestant church members of North America contribute an average of about a **dollar a year per person to foreign missions,** according to one calculation. Last year the American people averaged $6 per person for radio supplies.

John Wesley says in his "Works" that the early Methodists were widely known as "Bible Christians," and were dubbed by their enemies "Bible bigots," or **"Bible moths,"** because they were constantly found "feeding upon the Bible as moths do upon cloth."

How much we need genuine Bible moths who will eat their way down into the heart of the Scriptures and discover the truth that means life, and life more abundant!—"Zion's Herald."

Dr. Biederwolf in his book, "A Help to the Study of the Holy Spirit," calls attention to the manner in which the gospel of **the Holy Spirit** has been neglected. He says:

"The 'Bibliotheca Sacra' for 46 years from the date of its first publication in 1844 contains not one article on the Holy Spirit. For 40 years from 1839 the 'Methodist Quarterly' contained but one article. The 'Princeton Review' in 56 years only one article. Dr. Hodge in his 'Systematic Theology' of 2300 pages gives only 12 pages to the Holy Spirit."

Five miners were recently rescued from the Hudson zinc and spar mine, Salem, Kentucky, after an imprisonment of 153 hours. A mine wall had collapsed, and floods of water had rushed in, shutting the men off from the shaft and safety.

During all the time of their imprisonment they were without food, and had little water. They spent most of the time of their imprisonment in prayer, and when rescued at last each man had penciled on his cap the message:

"If we are dead when you find us, we are saved."

Their lamps went out one by one, but in the deep darkness of this awful pit of death they prayed and sang and cheered each other. They believed that Jesus was there in the pit with them. They had great peace and quietness of heart. When light first broke upon them, and rescuers found them, they were weak, but still praying and singing.

The action of an American Protestant visitor to Rome in omitting to kneel at a general pontifical audience had the effect of temporarily suspending all papal audiences with Protestants.

Whether after choosing to enter the pope's presence the sturdiest Protestant is justified in refusing the conventional gesture is an open question. John Howard, the prison reformer, once raised this question, when he witnessed a papal procession in the streets. In a letter from Rome he wrote:

"The pope passed by close to me yesterday. He waved his hand to bless me. I bowed, but not kneeling, some of the cardinals were displeased. But I never can, nor will I, prostrate myself to any human creature or invention, as I should tremble at the thought of the adoration I have seen paid to him and the wafer."—"Christian World."

Since the organization of the **Student Volunteer Movement** in 1886 over 11,000 student volunteers have sailed for Christian service overseas.

The Movement's budget for last year approximated $80,000. Twelve per cent of this was received from Indianapolis Convention subscriptions, 11% from student subscriptions made since Indianapolis, and

the rest from individual givers, some of whom have been contributing to the Movement for more than twenty years.

Beginning this year the final authority and control of the Student Volunteer Movement will reside in a General Council, which will meet annually in September, and which will have a majority of student members.

Approximately 60% of all volunteers sooner or later reach the mission field. A large majority of the remaining 40% enter full-time Christian service in North America.

The next Quadrennial Convention of the Student Volunteer Movement will be held between the Christmas and New Year holidays 1927-1928.

The annual report of the Board of Foreign Missions of the Methodist Episcopal Church is published under the editorship of the Rev. William B. Tower, D. D., recording secretary.

From the reports of the bishops, 1200 missionaries, and national district superintendents, one may secure a firsthand picture of religious activities and changing social and political conditions. Here one learns of the new activities of Mohammedans in North Africa and in India; of the conflict between rival bandit groups in China; of the religio-political turmoil in Mexico; of the political and social upheaval in India; of the independence movement in the Philippines; of the commercial and industrial activities that turn the eyes of the Orient to Malaysia. The 600 pages would give a novelist plots for a lifetime. Of particular interest are statements concerning the broader aspects of the school and church and hospital work on the fields from the pens of the several bishops. Valuable statistical tables give detailed reports from every district of every conference.

An address list of missionaries of the board and of the Woman's Foreign Missionary Society is appended.

Prebendary Carlile, honorary chief secretary of the Church Army of England, issued the following statement on his return home from his two-months' evangelistic tour in the United States and Canada earlier in the year:

"The United States of America amazes me. Its size, enterprise, power of race assimilation, and toleration delight me. Its love for the Stars and Stripes appears to excel ours for the Union Jack. All seem to work hard. Gain all you can while you can! There are no unemployed.

"A strong religious undercurrent permeates the country in a weird way, which breaks out in ever-changing variety. The Episcopal church gives, however, a fine witness of continuity with primitive times. It has accorded our Church Army Pilgrim Columns, whom I went to cheer, the heartiest possible welcome.

"The Americans cannot understand why these marchers sleep on boards and seem to enjoy this life of semi-poverty.

"The public-houses (saloons) are gone forever. Alcohol is still obtainable by law-breaking, which is bad for the character.

"Canada was a great contrast. It claims a liberty less dominated by politics. It is more cautious, but solid prosperity attends those who work hard. Its devotion to the motherland is remarkable. As a whole, it is deeply religious, and though the Episcopal Anglican church is not the largest, it is alive, and has opened widely its heart and doors to our devoted young men and women pilgrims of the Church Army."

The official statistical summary of the **Presbyterian church** shows that 110,715 new communicant members were added to the church rolls during the past church year, as a result of the evangelistic spirit throughout the denomination. There were also added 71,959 new members on certificate from other denominations, while 12,055 others were restored to membership. The losses of members by death totaled 26,370, by far the heaviest death toll in years. Of these, more than 5000 died in the Presbytery of Corisco, Africa, due to an epidemic of sleeping sickness. This scourge particularly affected the congregation at Elat, where is situated the largest Presbyterian church in the world. There were 61,328 dismissed to other denominations, and 65,133 placed on the suspended roll, so that the year's net increase in membership was 35,252, bringing the whole number of communicant members up to 1,909,111. This is the first time the denomination has ever entered on the final 100,000 for the 2,000,000 mark.

The per capita giving of the members of the denomination for all purposes, during the past year, was $32.57; the per capita giving for benevolences was $8.57, and the per capita giving to the Presbyterian Boards $5.16.

Pennsylvania is the largest Presbyterian synod in America, with 359,746 members. Pittsburgh is the largest presbytery, with 65,945 members. The First Church at Seattle has the largest membership in the country, 7061, and last year received the largest accession of new members, 599.

An impressive gathering was held in Dresden last July, officially **closing the work in Germany of the American National Lutheran Council,** which since the Armistice has assisted in caring for those in need.

The meeting, which was planned as a simple acknowledgment of the conclusion of this great work, became, through the hospitality of the German hosts, a festive celebration of the American Declaration of Independence and a thanksgiving service for the fellowship that exists between American Lutherans and Lutherans in Germany. The members of the executive committee of the Lutheran world convention participated, as did the auxiliary committee for Germany of the National Lutheran Council. Dr. A. Cordes, chairman of the auxiliary committee, extended warm words of welcome to the many guests, and announced that although other nations may have helped Germany in its need, this meeting was planned particularly as a timely expression of gratitude to American Lutherans and National Lutheran Council because their aid now came to a definite close. The Fourth of July, he added, had been chosen for this meeting because it is the anniversary of the American Declaration of Independence.

Dr. Carl Paul, secretary of the American committee, gave a detailed report of the work in Germany of the National Lutheran Council, beginning in 1919 and following through to the present day. He pointed out that $870,000 was spent in Germany by the National Lutheran Council, besides the supplying of tens of thousands of gift packages and over a million pounds of clothing. Lutherans, he declared, were primarily taken care of in Germany, but not less than one-third of the gifts went to those in need outside of the Lutheran church. In many cities of Germany were established church free tables for the undernourished. The sum of $450,000 was given by the National Lutheran Council for the support of German foreign mission work. Now self-help of the churches is to replace help from America.

The American relief work, said Dr. Paul, has considerably enlarged the church horizon of German Lutherans, and has been the primary factor in contributing toward the development of Lutheran unity.

My Thanksgiving!

ALIX THORN.

I offer thanks for just familiar things:
The ruddy glory of the sunset sky,
The shine of firelight as the dusk draws nigh,
The cheerful song my little kettle sings;

The woodland music of my giant pine,
The last sweet tokens that my garden yields,
The mellow tints upon the Autumn fields,
The far off misty mountain's purple line;

The sense of rest that home so surely brings,
The books that wait my pleasure, true and fine,
Old friendships that I joy to feel are mine.
I offer thanks for just familiar things!

—"New Outlook."

Prizes for Church Choir Music.

It is a dull week when some publisher or propagandist does not send in a list of prizes offered in his special line.

Choir directors, organists, ministers, and congregations also, have reason for deep interest in a newly announced prize contest which has as its basic object the improvement of church music. The aim in offering prizes totaling $660 is to respond to the increasing wide demand for more and better material for church choirs.

In announcing the new prize competition the Lorenz Publishing Company of Dayton emphasizes the fact that the leading criteria in the decision will be first, attractiveness, and second, practicability. Though consideration naturally will be given to such technical points as freshness of text, correctness of harmony, logical development of melodies, and symmetry and variety of form, yet primary emphasis will be laid on

"the spontaneous appeal to the singer and the hearer that we call attractiveness," and on the careful elimination of all "unproductive difficulties, and the adaptation to the limitations of efficiency in volunteer choirs, which we call practicability."

Anthems are to be judged without regard to their grade of difficulty. Opportunity is offered to the simplest compositions on equal terms with the elaborate anthem linked with a corresponding organ accompaniment.

Twelve prizes for hitherto unpublished anthems—one of $150, two of $75, three of $50, and six of $35 each,—will be awarded.

This contest closes February 1, 1927. Other details of the prize offer are obtainable from the Lorenz Publishing Company, Dayton, Ohio.

Negro Higher Education.

Whether viewed as a spiritual adventure in our thinking about the Negro, or as a practical necessity developed by his rapid urbanization since the war, provision of adequate college facilities for the qualified colored students is a matter which must command the serious attention and generous backing of public opinion today. The post-war period, which has already produced a tripling of income for the white colleges, has so far developed but slight interest in the colored institutions of higher learning.

The outstanding effect on American life of the World War has been the Negro migration not merely geographically from the South to the North and West, but also vocationally from farming to industrial and city life. A public opinion which continues to think of Negro education solely in terms of the agricultural and industrial institutes developed under the leadership of Booker T. Washington to meet the problems of a distinctly rural economy misses the significance of what has since occurred.

The Negro is emerging, and needs the educational opportunities to develop his ministers, doctors, teachers, social workers, and other technicians. It is to be expected of America that it will provide the "many millions" which so good an authority as George Foster Peabody recently prescribed for the Negro colleges and professional schools of the South.

Election of a bishop of the African Methodist Episcopal church to the presidency of Howard University makes a significant break in the history of that Negro institution. It has been served by white presidents during the more than half-century of its existence.

COMING EVENTS.

The Annual Roll Call of the American Red Cross, to enroll members for 1927, will be held as usual from Armistice Day to Thanksgiving, November 11 to 25.

The Annual Christmas Seal Sale of the National Tuberculosis Association will follow as usual in December.

All Protestant churches of America are asked to set aside December 5th as **Universal Bible Sunday.** If this date is not convenient for some churches, it is hoped that they will observe the occasion on some other Sunday near that time.

The intention is not to use this as an occasion for soliciting funds for any phase of Bible work. What is desired is, Not an offering, but a hearing; not a collection, but a presentation.

For 1926 the topic for this occasion is "The Voice and the Book." This topic is intended to emphasize two important factors in our religious life. Both are powerful forces, and each complements the other.

The American Bible Society has prepared appropriate literature to be used in observing Universal Bible Sunday. An attractive brochure has been written by Mr. Willard Price, author of "Ancient Peoples at New Tasks" and "The Negro around the World." Mr. Price was editor of the "World Outlook," and writes extensively for various magazines and periodicals.

This brochure is composed of 16 pages of valuable material, and is intended to furnish suggestions to assist pastors and other religious workers in the preparation of material for use on Universal Bible Sunday.

In addition to the brochure, the Society has prepared a large wall poster illustrating the Voice and the Book in action on the mission field. For general distribution to congregations a small four-page leaflet with appropriate illustrations has been provided.

This material will be sent free of charge upon request to Arthur C. Ryan, American Bible Society, Bible House, New York City.

World Missionary Conference at Jerusalem, 1928.

It is sixteen years since the World Missionary Conference met at Edinburgh. The committee of the International Missionary Council met in Sweden last July.

The meeting was attended by practically all of the regular members, as well as by the officers and a few consultative members, representing Europe, the two Americas, Asia and Africa. Dr. John R. Mott, chairman of the Council and of its committee, had just returned from an extensive tour around the Pacific, including visits to Japan, Korea, China, the Philippines, Malaya, the Dutch East Indies, Australia and New Zealand. Mr. J. H. Oldham, one of the secretaries, had during the first six months of 1926 visited South Africa, Tanganyika, Kenya and Uganda. The representatives from Japan and China reached Sweden direct from the Far East via the Trans-Siberian Railway. The representative of South America had come by direct steamer from Rio de Janeiro. The members from so-called "home base" lands were equally recent in their contacts. Coming together to confer on outstanding problems pertaining to the extension of Christianity throughout the world, and representing national or international groups of sending agencies or National Christian Councils or similar bodies on the mission fields, the discussions were fresh, vital and rewarding, and on themes carefully chosen as being of the most urgent importance for international consideration and action.

Mustapha Kemal Pasha (center), president of the Turkish Republic, and his cabinet set the example for their people in the adoption of Western modes of dress.
(*Copyright Ewing Galloway.*)

The themes which in the main claimed the time and challenged the thinking of this highly representative group were the following:

Presentation of the Christian message in relation to non-Christian faiths, enlisting the new generations, enlisting the interest and service of laymen, Christian education and literature, devolution problems of in-

digenous churches, racial questions, human relations in industry and forced labor.

NEXT MEETING OF THE COUNCIL.

Through a long process of correspondence, and through discussions taken up in a democratic way in various lands, it had become clear that a full meeting of the Council should not be much longer delayed. Because of the growing strength of the churches in Asia and Africa, and the nature of the problems to be faced in such a Council meeting, the place of the gathering was felt to be of high importance. The desirability of having the Council meeting somewhere in Asia had been frequently asserted during the year of consideration, and the cogency of the reasons therefor was heartily acknowledged by the committee. The time had come when representatives of the rising churches in the Orient and those of the sending churches of the West must come face to face, and in fair and free discussion face their common problems. Jerusalem was the logical place,—where three continents converge, the common home of all the Christian groups of the world, and on that continent where the problems of the younger churches are most acute.

For this important conference the membership of the Council is to be doubled, in order to bring into it members of indigenous churches from China, India and elsewhere. Since "Edinburgh, 1910," National Christian Councils have come into being for China, Japan, India, Western Asia, Northern Africa, and other parts, so that today the Christian forces are able to present a much more united front. The membership in the Council meeting was fixed at not to exceed 200, to be included in this total the stated membership of the Council, an equal number of representatives from the rising indigenous churches, and a limited group of specialists and men of exceptional experience, from whatever country of origin, who may be deemed as indispensable because of capacity to help on particular problems.

The main themes of the Council meeting are to be those listed above. For a worthy consideration of these themes there is to be worldwide preparation, and it is hoped that out of the Council meeting there may come a new missionary passion throughout Christendom,—including, as we must ever hereafter do, these newer churches wherever found as part of Christendom.

The Council meeting is to be held March 19 to April 1, 1928.

ARCHEOLOGICAL NOTES.

An American archeological expedition excavating in Palestine has identified the **two temples of the Philistines** mentioned in 1 Chronicles 10. 10, thus confirming the Biblical narrative.

We have come step by step at Kirjath-sepher to a solution of the problem which criticism has raised concerning the historical trustworthiness of the Biblical records at this point and, indeed, all along the course of Old Testament history.

In the light of the civilization revealed here, what becomes of the critical view of the uncivilized, uncultured character of the patriarchal period, and in consequence the impossibility of expecting the early portions of the Bible to have come from such conditions or to have been addressed to such people? Here is consecutive history from 2000 B. C., or earlier, down to the Exile. A complete conspectus of that history is furnished. It is not only all that the Bible at its face value requires, but it illustrates its historical references and allusions in a most illuminating and pregnant way. The actual conditions of civilization and advancement in culture are far beyond what had been claimed as the meaning of the Biblical representations before these and other discoveries were made. Every new discovery but serves to widen and deepen the impression concerning the greatness of that civilization. It is not even that Israel made in later years of her national history great advancement, but all our discoveries show rather a deterioration in Israelite times: the Canaanite civilization of the Early and Middle Bronze Ages, patriarchal times, surpassed that of the Israelites in subsequent years.—Dr. Melvin Grove Kyle.

OTHER LANDS.

The Vatican as a mark of its disapproval of the president and the government of Czechoslovakia officially participating in the recent celebrations of the anniversary of John Huss, threatened to withdraw its representative from the republic. Prior to

the celebrations it was understood that diplomatic relations had only been suspended. It is now announced that there is a complete breach between the Vatican and the republic, and that the pope will no longer be represented at Prague.

A disquieting feature of this manifestation of Romish interference and intolerance is the fact that Signor Mussolini forbade the Italian minister at Prague taking any part in the Huss celebrations.

The growth of political coöperation between the pope and Mussolini bodes no good to the cause of religious liberty wherever the domination of Fascism can be brought to bear. At the English Wesleyan Methodist Conference Rev. E. J. Bradford stated from personal knowledge that the church of Rome is using the new power that it possesses under the present government to oppress Protestant work in every way.—"Christian World."

The Irish Mission, a Protestant organization whose slogan is "The only Protestantism we advocate is the Protestantism of a Scriptural creed and a Christian life," presented an encouraging report at its last annual meeting. Peace prevailed throughout Ireland, and evidence of a growing spirit of toleration and good will was noticeable.

"One thing is certain, and that is that the changes which have taken place, so far from hindering our work, have only given to us increased facilities for carrying it on. This is evident from the unanimous testimony of our agents, and is confirmed by the facts and figures stated in this report.

"These increased facilities are due to many causes, but to three in particular. First, the political upheaval has stirred the life of the people to its roots, has opened their minds, and made them more accessible to new ideas. Secondly, the waning power of the Irish priesthood has at any rate for the present removed the principal barrier in the past to the circulation of the Scriptures in Ireland. Thirdly, the new attitude towards the circulation of the Scriptures which finds expression in the truly marvelous pastoral of Cardinal O'Donnell, whatever its ulterior motive may be, has undoubtedly, in the meantime, given to our agents an unexpected warrant for colportage work in Ireland. To quote the Cardinal's words:

"'There are,' he says, 'good and bad books to be had. But the best of all books is the New Testament, and read it as it ought to be, in a devout spirit, it brings a salutary distaste for books that are bad.' He then goes on to say, 'It would not take much time to get one of the Gospels off by heart, and the boy who has any of the four Gospels in his head would in that alone have a most precious piece of education. But we need not commit the words to memory of set purpose. Indeed, the inspired text so suits the sublime subject that our pious perusal soon leaves us most of the words also. The Gospels contain the life, the works and the words of the king whom we serve, so far as the evangelist has recorded them. It presents to us the testament which Christ sealed in his blood. In language full of divine consolation it gives us his mind and his heart, his mercy and his love. Let then the father of the family, who holds his authority from God, use it in all gentleness, but with the firm determination that the gospel of Christ will be the book that is best known in the family circle among those who are grown up!'"

At the present they have 20 agents on the staff. These during the year carried on their work with commendable faithfulness and zeal in 26 out of the 32 counties in Ireland.

The most urgent need of the Irish Mission is for more colporters to make the most of the present opportunity. Owing to the religious awakening in the North, suitable men are available, if only there were the necessary funds to employ them. With a sufficient staff of itinerant colporters under

Evening Prayer.

O God, who hast drawn over weary day the restful veil of night, enfold us in thy heavenly peace! Lift from our hands our tasks, and all through the night bear in thy bosom the full weight of our burdens and sorrows, that in untroubled slumber we may press our weariness close to thy strength, and win new power for the morrow's duties from thee, who givest to thy beloved in sleep, through Jesus Christ our Lord! Amen.

the present favorable conditions the gospel could be taken into practically every home in Ireland. A few years hence this opportunity may have passed away.

Owing to the nature of the work it is not expedient that agents should confine themselves solely to work amongst Roman Catholics, but should visit every home within their allotted districts. During the year the men visited 97,395 homes, and in these they sold 88,445 books and periodicals, of which 27,777 were Scriptures, being an increase of 3673 over the number sold in 1924.

The principal feature of the work of the past year has been the increased facilities for work amongst Roman Catholics, evidenced by the marked increase in sales. Among Roman Catholics during the year 56,147 homes were visited, of which 20,755 were visited for the first time.

In these homes 17,567 Scriptures in whole or part were sold, being an increase of 3031 over the number sold the previous year. One remarkable thing about these sales was the largely increased number of the Authorized Version of the New Testament, which is indicative of a growing toleration towards what is regarded as the Protestant version of the Scriptures.

Besides these Scripture sales 11,000 other religious publications were sold, each containing a clear statement of gospel truth.

Another gratifying feature of the work among Roman Catholics was that the Scriptures were read and explained in 7123 homes, and in many of these prayer was also offered by the colporter. On one occasion in the South, when one of the men returned to a house previously visited, he was asked to wait for half an hour before reading in order to give time to gather the neighbors in to hear the reading of Scripture. Such an incident is not only indicative of a growing spirit of toleration amongst the people, but also of the passing away of that spirit of secrecy and suspicion which has been so characteristic of their attitude towards the agents in the past.

"The Great War is simply being perpetuated by the treatment of **religious minorities in Europe,**" said Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, recently. "By keeping alive the political conditions and methods, the national and racial antagonisms, the social and economic maladjustments that helped to bring on the war, many nations of Europe are following the old order. The treatment of religious minorities, is creating a problem the significance and danger of which are by no means appreciated by the American churches or the American people.

"In Transylvania the Rumanian government is employing the wrong method in seeking to amalgamate the people within the nation into a common body of loyal Rumanian citizens, and to unify the nation. The effort to enforce uniformity and identity at one stroke over night of two peoples of such differing language, customs and traditions is the commission of both a wrong and a blunder, especially when this is attempted by forcible means. While the Rumanian government will find sympathy in its efforts to develop a public school system, the manner in which it is taking over the confessional or church schools and properties is a serious thing. The sudden dispersion of both faculties and pupils is involved. The effort to induce loyalty to the nation by forcing the Reformed Hungarian bishop to have a picture of the king and queen of Rumania hung over his desk illustrates a method that can be characterized by no lesser term than stupidity."

"The treaty on record with the League of Nations regarding minorities," he also stated, "is not being observed either in letter or in spirit, and it is hoped that the League of Nations, which is gathering such moral power and influence, may be able to exercise its proper control in these situations."

Dr. Macfarland suggested that the Orthodox Church of Rumania has its great opportunity to serve as "mediator and interpreter between these sister churches in Transylvania and the Rumanian government and its local officials. The Rumanian church might immediately invite a brotherly conference with all the churches concerned, and consider these problems as common interests of the kingdom of God on earth."

In discussing the situation between Poland and Germany Dr. Macfarland said: "In this case there is no doubt but that the

Behind iron bars in a big prison like this, many a prodigal has come to himself and wants to know the way back to the Father's house. He has time to read and think, and can be reached by gospel literature.

Gifts for free distribution in prisons and penitentiaries will be received and utilized in coöperation with chaplains and local prison workers.

political situation is mixed up with religious antagonisms, Poland being so largely Roman Catholic and the Germans in Poland so largely Protestant. Indeed 'Every Pole a Catholic' is a slogan of some political elements, thus making nationality conditioned on religion. In any event the war is simply being perpetuated, and it is hoped that the League of Nations may have the loyal support of the United States to speedily exercise its influence."

Czechoslovakia was given some praise by Dr. Macfarland, who said: "While not free from wrongs and mistakes, this country is evidently pursuing a better course. If the spirit and purpose of President Masaryk can prevail in Czechoslovakia there is hope that this nation, in its treatment of minorities, may set an example to the rest of Europe and the world.

"Another example is the newly adjusted territory of Memel, where arrangements are reported to have been made, with the consent of Lithuania, by which the churches of German-speaking people are permitted to have organic relationship with their sister churches in Germany. The problem is, of course, made difficult because the religious minorities are also ethnic and linguistic minorities, so that when people are suppressed in both religion and speech they are touched on two sore spots at once."

19th World Conference of the Y. M. C. A.

Six cultures were represented at the 19th World Conference of the Y. M. C. A. at Helsingfors, Finland, last summer: Teutonic, Anglo-Saxon, Scandinavian, Oriental, Slavic, and Negroid. The total number of delegates reached 1548. Fifty nations were represented. More than thirty languages were spoken, but fortunately it was necessary to use only three, English, French, and German.

The delegations came by air, by water, by land,—and they created a stir. The Scotch came in kilts, the Chinese in flowing silk gowns, the Indians in turbans, the Egyptians in red fezzes. Seldom had the people of Finland seen such a colorful display. They stared. They marveled. They followed with open mouths. They lined up in front of the meeting places for a long look.

It is surprising that, during the previous world's conferences of the Y. M. C. A. the voice of youth was not more dominant. Older prophets held the stage and told youth what to think. But at Helsingfors youth

had an opportunity to speak its mind. One of the unique features was the fact that 250 of the delegates were boys under twenty, who lived together happily, though in crowded quarters, in a nearby school building.

Ill-will was forgotten at Helsingfors. Americans learned that there is much good in their German friends. Poles and Germans discussed burning issues without rancor. White boys from America had their minds opened by black boys from Africa. There was a will to understand the other fellow's views.

This was the first real parliament that the Y. M. C. A. has held on a world scale. The others have been conventions,—conventional conventions. May not the discoveries made here forecast greater advances by other organizations seeking a more abundant life? Dr. Richard C. Morse, former general secretary of the International Committee of the Y. M. C. A., has attended every world's conference but one since 1872. He likewise was the oldest delegate at the recent one. He therefore speaks with authority when he says that the latest conference "was the greatest of all, because we have been enticed by extreme youth. Men in their teens from nearly fifty nations participated, showing that we really are reaching youth in our work."

The conference closed with "a ceremony typifying international amity, and the adoption of numerous resolutions emphasizing the necessity of inculcating the idea of race brotherhood. A resolution urged the Y. M. C. A. to impress upon parents their obvious duty to give accurate sex instruction (which proved to be the dominant issue of the convention,) to their children, and to unite with Christian doctors and teachers in finding the best methods of imparting this knowledge in a Christian setting." Through research, conference, sports, scholarships, and literature the Association was urged to find means of achieving international and interracial harmony, and to develop new ways of serving humanity.

The next world's conference will be held in 1930 at a place yet to be determined. The first International Y. M. C. A. Athletic Conference will be held in Copenhagen in 1927, and a Far Eastern Boys' Work Conference in 1928.

CURRENT THOUGHT.

The way of peace is **the way of truth.** Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. A truthful man cannot long remain violent. He will perceive in the course of his search that there is no need to be violent, and he will further discover that so long as there is the slightest trace of violence in him he will fail to find the truth for which he is searching.—Mahatma Gandhi.

The rising tide against the Volstead Act, observable for the last three years, seems to have reached its flood, and shows signs of turning.

For the last six weeks or two months there has been no further gain. Now there seems to be a slight undercurrent, and the tide is washing out. **The Volstead Act and the 18th Amendment** are in the American statute books and in the American constitution to stay. Tides will rise and fall, but in the end the people will see the wisdom of checking to the point of prohibition the sale of intoxicating liquors. The rich who want their highballs and cocktails will come to learn that they get their highballs and cocktails at the price of stable government. They value their property more than they value their highballs and cocktails. When it drills into their heads that property is threatened along with the 18th Amendment and Volstead Act, it will be no longer fashionable to serve cocktails before dinner.—William Allen White.

CREMONA, August 19 (AP).—Bishop Cassani of this diocese has issued an order forbidding processions and other religious festivals in the suburbs of Cremona because "in such gatherings the faithful are exposed to insidious perils" resulting from the existence of numerous small dance halls.

These outdoor religious festivals, the bishop says, attract people in such crowds that the dance halls spring up in great numbers, and as a result, "under such circumstances, religious ceremonies, instead of increasing Christian piety, aid worldly dissipation."

The example was recently cited of the zeal of one woman who was at the forefront in all church work, and whose tombstone bore the inscription:

"This is the only stone she ever left unturned."

THE MISSION FIELD: AT HOME AND ABROAD.

Africans are buying books. For example, the Lagos Bookshop of the C. M. S. sold in 1925 nearly 90,000 primers, over 10,000 Yoruba Bibles, 9000 Prayer books, etc. The Wesleyan Book Depot at Cape Coast Castle, West Africa, sold 30,000 reading books, besides large numbers of Bibles, Catechisms, 300 gross of exercise books, and some 50,000 copybooks. In two years (1924, 1925) the Bible Society sent out close upon 100,000 volumes of Scripture to Uganda.

These are but three examples of what is taking place in Africa. Unfortunately, African literature is still extremely scanty. "Any intelligent boy in many a mission school must have read every printed page in his language, and could easily carry in one hand the whole of the literary possessions of his tribe."—Rev. C. E. Wilson.

House-keeping and cooking are quite a novelty here in **Congo,** with grocery stores in Europe or America. Often it takes from one to two years for groceries to arrive. When the pantry was almost empty, many times through prayer the Lord sent in, just when needed, a few ears of corn for porridge, or a few eggs to make noodles, or a few pineapples, when the natives had told us there were none to be had anywhere. The Lord had some, and sent them in answer to prayer.

The little stove, with large stones for its legs and empty flour tins for stove pipe elbows, has faithfully been cooking for us all, and even though the kitchen is often filled with smoke I prefer it much to the way I have cooked for months campfire style out in the sun and rain.

It is hard to raise many vegetables here at our station. I have tried long and hard, sometimes planting four or five times before I could get them to come up, and then at times only to have them eaten by bugs or stolen by natives. But still his word is true, he "shall supply all your need," and as a loving Father he has done this.—Mrs. Emma Moser, Congo Inland Mission.

Christian Endeavor in China has increased from one society in Foochow in 1885 to 2535 societies with an estimated membership of 100,000 in all the provinces at the end of 40 years. These figures include 1200 societies reported before the beginning of the Fortieth Anniversary Increase Campaign, also 1335 societies reported as either organized or in process of organization during the anniversary year.

In recent years there has been a great increase in the circulation of Christian Endeavor topic books and other literature throughout China, the total circulation during the Fortieth Anniversary Year being 142,500 made up as follows: 75,000 Chinese Topic Books, 50,000 Chinese Topic Leaflets, 10,000 Chinese C. E. Wall Calendars, and 7500 English Topic Books. Many of these are used by groups not formally organized as Christian Endeavor Societies.

There is growing among the evangelical churches in **Cuba** a demand for united action along two lines. (1) There is a desire to curb the drink evil. There are elements outside of the evangelical churches that are interested in this phase of social reform, but they look to the evangelical churches for leadership. The greatest force for temperance seems to be the W. C. T. U., of which Mrs. Sylvester Jones is the acting president. The churches are growing in their sense of responsibility to help in this good movement. (2) There is a great desire among the Cuban evangelical leaders to insist on the separation of church and state. This exists in theory, but not in fact. In a number of instances the government of Cuba has seemed to favor the church of Rome, and gives to it a prestige in educational matters which it does not deserve. Only as the Protestant churches stand together can they make their influence felt in public life.

In response to this growing sentiment for unity of action along these lines Mrs. Sylvester Jones is proposing a great evangelical convention for next summer in Havana. In case this is decided upon, the coöperation of the Boards in the United States will be necessary for its successful realization.

If Christianity is ever to become a world religion, the Christian church in Asia must be emancipated from alien control in the same way that Y. M. C. A.'s in foreign countries, started with the help of the American Associations, are freed as soon as possible from American jurisdiction and placed under the leadership of boards of nationals, according to Robert E. Lewis, of the Cleveland Y. M. C. A., writing in

the "Outlook." Mr. Lewis, who once served as a secretary in China, believes that the tide of nationalism now running in China and India will make it necessary to turn over the control of the church to natives, as has already been done in Japan.

"This is the hour of the greatest peril to Christianity in China," he writes, "and of the greatest hope. Peril, if we continue foreign control over any part of it, any of its personnel, its finances or its policies. We must set Christianity free. The national mind of China and India, as of Japan, spurns a foreign-controlled religion . . . . Those who know the Orient only as it was have no conception of the meaning of the new day and the price we must now pay for leadership."

Mr. Lewis points out that in Japan the influence of the foreign Christian worker grew as his actual authority in the Japanese Christian church decreased. In the same manner the penetrating influence of the Y. M. C. A. in China is due largely to the fact that it is a native organization, and that since the complete transfer of authority and property was made by the American Associations to the National Committee and Associations in China, Chinese leadership takes precedence throughout.

Korea is feeling every year the strangling financial pressure of an expensive over-imposed modern civilization, with its higher standards of living, Western clothes, traveling by auto and train instead of walking or pony-riding, new houses and modern stores, good roads, education always in the capital or expensive schools, and all obtained by mortgaging the one resource left in the Koreans' hands, their land! The consequence is 75% of our Southern people are now having to earn wages from none too generous masters, or loaf and breed "dangerous thoughts." Furthermore, they are being taught to class religion with autocracy, and to become suspicious and critical of the motives of foreign missionaries, whom they have hitherto regarded as their only hope, and almost as parents. Consequently, you may guess how they might feel when sudden dropping off of our income necessitates a curtailing of workers, or cutting of an all too poorly supported educational system just at the time the government is demanding registered teachers, higher standards and equipment, etc!

Your prayers have enabled us to pass this year among a sensitive and heart-broken people without antagonism or great misunderstanding, though the pressure of enlarging work and duties makes it increasingly harder to keep that constant personal contact which proves a vital interest and love, the only sure answer to suspicion and the only sure victory over Satan's work in idle minds.

Naturally every gift of postcards, or Red Cross buttons, every contribution to their work, or lifting of pressure in petty expenses has stopped the mouths of doubters.

New work is being started in several undeveloped districts, and at least a dozen new Sunday schools are operating as a result of the nice lot of postcards, Bible picture cards, etc., which came in response to a notice the **Record of Christian Work** so kindly published. Evidently there are many thoughtful readers of this good magazine, and in case we have failed to acknowledge any of these personally I feel tempted to ask them to publish an appreciation of this response from all over America. I may say we have had calls which distributed these cards as fast as they came, and that our supply is again exhausted. We could also use the larger picture rolls, which have not come so frequently of late.—Rev. J. C. Crane, Southern Presbyterian Mission, Soonchun, Korea.

Thanksgiving Day at Ichowfu, Shantung.

This was a red letter day in the history of the Ichowfu station. Everybody who attended the services seemed to enter into the spirit of thanksgiving. Many remarked they had never before received so many personal benefits.

The evening before Thanksgiving the girls of the Girls' High School presented a beautiful pageant in preparation for the Thanksgiving Day services. The subject of the pageant was "The World's Thanksgiving." The pageant was divided into four main divisions, as follows: The work of the wind and rain in the autumn, in the winter, in the spring, in the summer. God's

love for all things created, such as the birds, flowers, trees, animals and man. All showing forth their gratitude toward God for the many mercies received. Costumes were made of vegetables, grain and leaves of trees.

The following day the Thanksgiving services opened with the song, "Oh, Bless the Lord, My Soul!" Then the native pastor spoke on the "Meaning of Thanksgiving," after which Psalms 103 and 148 were read. The Boys' High School choir sang a song of praise, and one of the teachers read a poem he had composed on Thanksgiving. Then the leading elder gave a brief talk on "The Mercies of God," after which the foreign pastor spoke on the "1925 Blessings the Church had Received." A circle of twenty different blessings was written on the blackboard.

Next in order the congregation was asked to bring forward their offerings. While they were coming forward one by one the congregation sang, "Hallelujah," "Praise His Name." Men and women, boys and girls, and little children brought forth their little offerings. This was the most impressive part of the service. Cabbages, turnips, carrots, sweet potatoes, all varieties of beans, squash, rice, millet, wheat, and money were offered—a total of $40 Mexican, including the vegetables and grain. This was carefully divided by the deacons among 17 needy families.

The Thanksgiving service closed with prayer and the singing of the doxology.—O. Braskamp.

Holy Fire.

The old-fashioned missionary flame is dying out, we fear. What China needs today is men with a real message burning in their souls, prophets of the New Testament evangel, men of prayer and power, who know that it is "Woe unto me if I preach not the gospel!"

Such men always believe in hell as well as in heaven. Such men know the devil as well as a loving heavenly Father. They are in firsthand conflict with the powers of darkness. Such men know that the souls of the heathen whom they are trying to save are eternally lost unless the precious blood of Jesus avails for the sin of their souls.

This real missionary passion is needed by

That thy church may preach the gospel to every creature, set forth the truth that makes men free, proclaim the forgiveness of sins to the penitent, seek out the wandering and reclaim the lost:

We beseech thee to hear us, good Lord!

praying and giving people at home as well as the missionary on the field if we expect to have a real part in the last great conflict of the age, the winning of souls from every land and tribe of people where the name of Jesus has not yet been heard. Nothing will hasten his coming like concentrating on this one line,—going to those parts of the world where Christ has not yet been named, and snatching men's souls as brands from the burning,—for the fires of hell are already kindled in these dark parts of the earth, in the hearts of demon-possessed, wicked men.

Jesus said: "This gospel of the kingdom shall be preached in the whole world for a witness unto all the nations, and THEN shall the end come." Let us go forth to accomplish it, ye also helping together in our behalf by your prayers!—Christian and Missionary Alliance report.

The Curse and Cure of Leprosy.

One out of every 750 inhabitants of the world has leprosy. This is the startling statement made by W. M. Danner, general secretary of the American Mission to Lepers at the Northfield General Conference. Mr. Danner has just returned from a forty-five weeks' tour of the Orient. He thrilled his audience with the story of how the various nations are gradually awaking to the seriousness of their leper problem, and adopting modern methods to solve it.

Fifty years ago the man of science as well as the man in the street accepted the dictum, "Once a leper, always a leper," as absolutely true. Today modern treatment of the disease results in such reports as come from the great leper colony in the Philippines, Culion, where 5% of the patients under treatment are paroled as arrested cases, and half the remainder are distinctly improved. From a station in Korea it was possible a year or two ago to parole 77, or 23% of the cases treated.

Consequently the slogan "Rid the World of Leprosy!" has been adopted by the

American Mission to Lepers. It was to help bring this to pass that Mr. Danner's long journey was undertaken. He was able to interest government officials and influential business men in various countries to pay more attention to the lepers in their midst, to pass laws for their segregation and humane care, and to make the modern treatment available for all.

In Shanghai Mr. Danner was instrumental in the organizing of a Chinese Mission to Lepers, with Chinese officers, for the purpose of dealing with the leper problem throughout the Chinese Republic. It is estimated that one million of China's population of 400,000,000 have leprosy. Mr. Danner made three attempts to visit a new colony for lepers on an island in the South China Sea: one on a government boat used exclusively against pirates and smugglers, another on a boat which a year ago had been pirated and looted by armed robbers, in the guise of passengers, and which now is protected by barbed wire and steel plates, with armed Sikhs patrolling the decks, and the third on a Chinese junk captained by a burly ex-pirate, now engaged in convoying small commercial vessels. All three attempts to reach this particular leper island were thwarted by heavy typhoons, which caused even experienced mariners to make for safe harbors.

In India and Ceylon lepers are not being neglected. Great progress is being made in the standardizing of the treatments, and the out-station plan bids fair to revolutionize old methods, reducing the number of lepers necessarily admitted to the hospitals.

In Palestine adequate plans are already made for ridding this Bible land of leprosy.

Mr. Danner's year abroad in leper lands has made it possible for him to give a new vision of the immensity of the task, and it is clearly evident that the new avenues of approach to the task make it far more feasible of accomplishment. Now the goal is to enlist the church and state and science, so that forces may be united and ultimately the world be rid of its age-long foe, leprosy.

Three numbers of this magazine, while they last,—October Double Number to December, inclusive,—60 cents to any address. Give some friend the RECORD habit!

WORLDWIDE MORAVIAN MISSIONS.

Who is not stirred by the thought of Moravian missions?

Two centuries will have elapsed in 1932 since the beginning of Moravian foreign work. A condensed memorial volume* has just been issued by the American Moravian church in anticipation of this bicentenary. It is a translation and revision of a book by Rev. Adolf Schulze of Herrnhut, Saxony.

The story begins with Count Zinzendorf, whose early thought was directed to the heathen world by a tutor at the Boys' School at Halle. At the age of 19 the thorn-crowned painting of our Saviour in the Dusseldorf gallery impressed him with its Latin text, meaning, "This I have suffered for thee: what hast thou done for me?" In 1715 he made a covenant with a boyhood friend with this purpose in view:

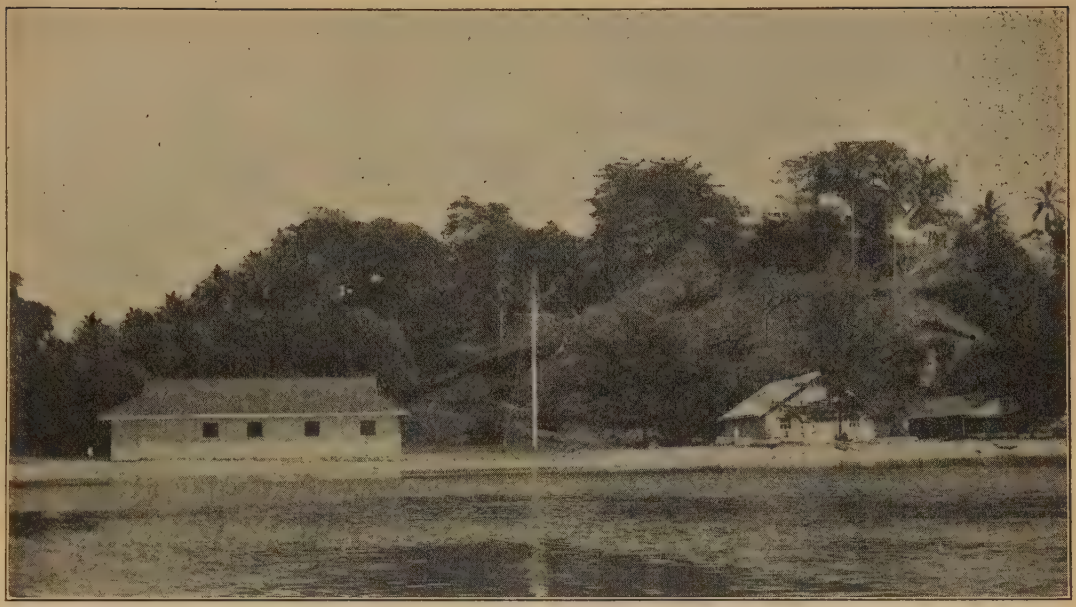
The conversion of the heathen, and of such heathen only whom no one else was willing to approach.

Not that it was their idea to go as missionaries themselves, but they hoped that God would use them to send and sustain others.

Sooner than they expected the lines were laid. In 1722 Moravian exiles began to settle on Zinzendorf's estate, and founded Herrnhut. August 13, 1727, a gracious outpouring of the Spirit generated religious unity and fervor. February 10, 1728, a day of prayer was held, at which the missionary need of Turkey, Ethiopia, Greenland and Lapland evoked heroic response. Not until August 21, 1732, however, did the first missionaries set forth,—two to the island of St. Thomas in the West Indies. This date is observed as the birthday of Moravian missions.

Since that time work has been undertaken in Greenland, Labrador, Alaska, Nicaragua, Dutch Guiana, Demerara, South and East Central Africa, Australia, among American Indians and among lepers, and on the borders of Tibet. Always it was to the lower, despised peoples that the Moravians went, and always the gospel has proved the

* **Worldwide Moravian Missions in Picture and Story**, by Adolf Schulze and S. H. Gapp. Comenius Press, Bethlehem, Pa. 164 pages, illustrated. $1.35 and $1.75.



Store, carpenter shop, and sawmill of the New Guinea Evangelization Society at Kwato. The home of Rev. Charles W. Abel is on the hill.

power of God unto salvation and social uplift. Some of the missions have closed because the people have disappeared through disease, migration, and other causes. What difficulties have been lived through from the heathen, from hostile governments, sometimes from Roman Catholic competition! It is a heart-stirring story, every separate field having its special problems and victories.

The original congregation of some 600 persons at Herrnhut has grown by missionary accessions until today there are over 105,000 baptized members of mission congregations. There are 13 mission provinces, with 134 main stations, 164 outstations, and 339 preaching stations. Beside the 133 brethren and 140 sisters who are European and American missionaries, there are 122 native assistants of both sexes, of whom 40 are ordained ministers, and a thousand native evangelists and helpers. About 250 day schools with 700 teachers and 200 Sunday schools with 1200 teachers care for 25,000 or more children. The budget is about half a million dollars yearly.

The largest Moravian congregation in the world is in the city of Paramaribo, Surinam (Dutch Guiana). It is divided into seven churches, with a total membership of about 13,000. The people are Negroes, the descendants of African slaves.

The volume is profusely and most interestingly illustrated with over 200 pictures and ten maps. The reading matter tells enough about the different lands to give a grasp of conditions in which the gospel seed was planted and has flourished. There is a good deal of pioneer missionary news here that is not widely known. It is all a wonderful tribute to the heroic faith and effort of those German pietists of two centuries ago.

VARIOUS METHODS, AND THEIR RESULTS.

After a vacation in another station I came back with a renewed and strong belief in the importance of our **country evangelistic work.** Some say that the day of the missionary in Japan is over, that the Japanese can take charge of their own churches. No one hopes more ardently than we that they can, but as long as there are the untouched millions in these hundreds of country villages and towns, so long will we have work to do that will occupy all of the mind and heart and talent and consecration that we can bring to it.—Sarah F. Clarke, Japan.

The nurses of China are facing some real dangers. There is a distinctively destructive spirit abroad in China that says, "Nurses are being over-educated." We answer, "That cannot be if the education is in the right direction,—service. How can we instill a desire to serve men in the students that help to make this great nation? Many of them will admit without shame that they despise service. How can we get willing, intelligent, sympathetic service? Not by thirteen hours of duty, not by less theoretical instruction, but by more personal instruction at the bedside in the wards, by a better correlation of our theory and our practice, serving along with our nurses: thus only can they become infected with the joy of service."—Miss S. C. Tomlinson.

Industrial work is a part of missionary activity. Within the past year we have built a five-room dwelling house, a storehouse, a corn house, a goat house, a chicken house, a chapel, a boys' house, with a second boys' house 15 by 60 feet under construction. All of these buildings have grass roofs, some have mud walls, while others have only grass walls.

I have made most of our furniture myself out of old store boxes: chairs, tables, washstands, cupboards, buffet, dresser, bed, clothes rack, etc. The bed springs were made out of native rope, while I used the excelsior in the boxes for the mattress. The strip iron from the boxes was converted into hinges.—H. H. Moser, Congo Inland Mission.

It is the **personal friendships and contacts** which make life worth living here as well as any other place. People are just as interesting here as at home, only sometimes more so.

I got a letter from a little town in Ohio, from a Syrian there, saying he is enclosing some money, that he wants us to get to a relative of his up in a little village in the mountains. He says we are the only people he can trust. That may be somewhat of an exaggeration, but not altogether so. It is an aftermath of the war days, when the missionaries had large sums of money held in trust for people who were in all sorts of hard straits.

Not long afterwards the men came in from this village to get the money. They had received a letter from the brother in America saying that he had sent the money to us. They wore the picturesque mountain garb, and the young brother displayed an interest in my small library, and wondered why I had no more Arabic books. Next day they came with a man whom our bookkeeper knew, to get the money. It was quite a sum, and they were glad to get it.

That is just one of the things a missionary is called on to do. A few abuse such kindnesses, but most are grateful, and often it gives us an entering wedge into some heart.—Rev. Robert F. Ogden, Syria.

The newcomer to China is at once fascinated and appalled by the large numbers of children he sees on the streets. He cannot help but meditate upon the tremendous possibilities either for good or for evil. He says to himself, "Here is an educational problem indeed!" Religious education at home is a highly specialized subject,—it takes for granted a certain amount of general intelligence and common knowledge on the part of the children concerned. Not so in China. The Christian church must not only teach its children the truths of the gospel, it must also teach them how to read and write their own language, how to study, how to work, how to play, in short, how to live. And thus the school is an integral part of the church. Practically every church is used as schoolhouse during the week. In the country districts the Christian pastor is often also the superintendent of schools, or rather, superintendent of school. He is sometimes the only person in the village who can read or write. It is part of his duty to gather the children together in the church on weekdays, and teach them as well as he can.

Thus, in our mission work we must begin at the bottom and work from there up. The kindergartens are the first to command our attention. Always **the appeal of childhood** is irresistible. The Chinese children are as lovely and as lovable as any children in the world.—Miss Elizabeth F. Cushman.

This department is curtailed this month in view of the several missionary addresses that follow.

THE MESSAGE WE HAVE FOR THE WORLD.*

Rev. Avery A. Shaw, D. D.

Two years ago I was visiting at Lake Locarno. On this particular day it had been raining. Toward evening as I looked out upon the lake I beheld a most beautiful sight. In the lake there was the reflection of a gorgeously colored rainbow. Then I looked into the sky, and there I saw the first cause of this beautiful picture. What made that rainbow possible? The bright sun had broken through the dark clouds in some way to cause this beautiful color formation.

Paul calls the message the "glorious gospel of Christ." We cannot understand the gospel without understanding the dark background. One interpretation of the appearance of the rainbow in Genesis is that God assured man that sin was not without solution. Against the dark background of sin there stands the bright light of the gospel.

Paul in Romans 7 struggles against the sins that would overwhelm him. In the 51st Psalm we have the man with great possibilities crying out against sin. Ezra tells us of sin in its social implications. There was the blackness of Judas, who was a traitor not only to Christ, but to his cause. Lord Rosebery said: "It is easy to rattle back to barbarism. Human forces that create civilization can more easily destroy it." We would understand the gospel as we see it against the background of sin.

The gospel is for the individual.

The Old Testament identifies religion with the national life of the Hebrews. There was little room for consideration of the individual in the early times. In the Greek and Roman periods a great mass of the people were slaves. Matthew makes a real comparison when he values men with sparrows and sheep. Jesus emphasized the importance of the individual. Many of his parables, some of which are found in Luke 15, concern the individual. Grace to those despised and weak was the attitude of Christ. Genesis tells us that man became master of everything and everybody except man. It is only when we come to the New Testament days that real appreciation is given to the individual.

The glorious gospel is not only for the individual, but also for the world.

By the world is meant the organized relationships of man. John 3. 16, 17 emphasizes this. The gospel is for individual life and for human society. Laws without the moral support of the people are without effect. It is the purpose of the church to inject Christian principles into this moral support. I cannot believe that the great message is completed until the entire nation is brought into obedience to God.

The glorious gospel is also embodied in a person.

It is not a theory, nor a series of dogmas, nor a way of procedure. It is a message embodied in a person, Jesus Christ. The prophets in the Old Testament had tried to bring the nation to God without success. God had to send his only Son before the world would give heed. A little child, when told that it would be impossible to draw a picture of God, immediately set to work drawing one, and then said, "There is one now!" In Jesus we have a perfect picture of God. He revealed not only God, but man at his best. "I am the way, the truth and the life." There we have the way for man to reach God.

To sum up: The Christian message is seen against the dark background of sin, in the individual and in society.

It is a message for the individual and for men in all social relationships.

It is embodied in a person, Jesus Christ.

So through the clouds of Calvary there shines
His face, and I believe that evil dies,
And good lives on, loves on, and conquers all.
Such is my faith. I have
My reasons for it, and I find them strong
Enough. And wherefore should you argue? Well,
I can't. It is a choice. I choose the Christ!

I have been enjoying the RECORD of CHRISTIAN WORK and hope that I may continue to receive it. The wide reach into the mission fields of the earth, large and small, makes your magazine a most desirable one for those wanting to keep in touch with all the fields while not having time for looking up special literature on them.

Allow me to express my thanks for your kindness in sending me this magazine gratis!—W. W. Hickman, Egypt.

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* Northfield Women's Interdenominational Home Mission Conference, 1926. Condensed.
Dr. Shaw is a Baptist pastor in Brooklyn.

MISSIONS IN THE MIND OF CHRIST:*

THE KINGDOMS OF THE WORLD, AND THE GLORY OF THEM.

Rev. A. T. Robertson, D. D.

"The Kingdoms of the World, and the Glory of them." Some of you may think that is a curious topic for one of the discussions concerning missions in the mind of Christ, because that quotation is from the devil, who showed Christ all the kingdoms of the world in a moment of time, and said, "All this power will I give thee, and the glory of them" (Luke 4. 5, 6). But when we take a text from the devil we ought always to recognize where it comes from. Why, then, am I taking this text if it comes from the devil? Because the devil meant to fool Jesus with it.

My first point is: The Messianic consciousness of Christ.

I don't know how soon Jesus became aware of the fact that he was the Messiah and the Son of God. There came a time when he was conscious of his mission, when he was twelve years old. Luke gives us a glimpse of him in Jerusalem. You know what he said to Mary when she expressed amazement that he had left her and Joseph. Why, the boy of 12, when he was lost in the city, spent his time in the Temple,—of all places for a boy of 12, with all the camels and elephants and things to be seen in Jerusalem! They found him in the house of God, and he said, "Didn't you know that I had to be in my Father's house?" It is δεῖ in the Greek, "I just had to be." "It is necessary for me to be in the house of my Father." Not "about my Father's business," as the King James Version has it, but "in my Father's house."

Now, that reveals a Messianic consciousness in this boy of 12. Many boys of 12 have day dreams and golden dreams, and sometimes the gold is always at the end of the rainbow, and they never get there. But treat kindly the dreams of a boy of 12! All great men are made out of boys, and all great women are made out of girls, every single one of them. So at 12 years of age Jesus was conscious of his Messianic relation to his Father.

At his baptism John the Baptist instinctively recognized Jesus before the Holy Spirit came down on him after the baptism. He instinctively recognized that here was the Messiah. Jesus insisted that he should be baptized, for he said, "Thus it becomes you and me to fulfil all righteousness." And so he began his world mission. He was conscious of his relation to his Father and of his mission.

My second point is, the devil's plea against the mission of Christ and against all mission work.

What did the devil have to do with it? He had a lot to do with it; at least he thought he did. He tempted Christ at the start of his ministry. After his baptism he went to the wilderness, and fasted for 40 days, and the devil tempted him, took advantage of his weakness in the flesh, as he always does. He knows where the Achilles heel is with every one of us, and he tries us there.

Some people are bothered over the reality of these temptations of Jesus, how they could happen. He was the Son of God. Well, I haven't time to explain, since I don't know anyhow. But he was Son of man as well as Son of God. If he could not have been tempted, he would not have had a real human nature.

Then some people quibble over the personality of the devil. They say, "Have not modern discovery and science disposed of the devil?" I wish they had! I wish them fine luck! But I am much afraid they haven't. And you do not hurt the devil a bit by not believing in him, not believing there is a great, personal, evil spirit. If you do not believe in a personal devil, you make little devils out of the rest of us, because there is a great deal of devilment in the world, and it has come from somewhere. If it did not get any help from him, then it has come to us by spontaneous generation.

But you want to know whether these temptations were objective and real in that sense, or were they internal and spiritual. Well, why not both?

You say, "Surely the devil could not have manifested himself in person."

How are you so sure the devil could not? If he had come with hoofs and horns and

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* Northfield Women's Foreign Missionary Conference, 1926.

Dr. Robertson is a professor in the So. Baptist Theological Seminary, Louisville, Ky.

tail to Jesus,—are you sure he brought them along? Doesn't the devil come to church today? We read in the second and third chapters of the Book of Revelation that he attended two churches. I don't know what church he attends in your town, but I am sure he goes to church sometimes, and he does not come with hoofs and horns and tail. He probably comes in a cutaway suit, with a gold-headed cane, and sits in the front, and doesn't go to sleep while the preacher is preaching.

The devil appealed to the self-interest of Jesus to show his pow r as the Son of God and to satisfy his hunger. As far as we know, when John baptized Jesus there seems to have been no crowd there. But the devil was there, and he takes up the words that the Father said to Jesus as he came up out of the baptismal waters: "Thou art my beloved Son, in whom I am well pleased." What does the devil say? "If you are Son of God," and he proposes something by which Jesus will prove his power as the Son of God, to satisfy his hunger and all. Don't you see his self-interest? The Son of God shall satisfy his hunger.

Then the devil appealed to the nervous fear in Jesus, and his love of applause, in a presumptuous proposal that he should hurl himself down from the pinnacle of the Temple. That nervous dread most people have. There is a place in North Carolina, in the Blue Ridge Mountains, called Blowing Rock. I went there a long time ago, after I had finished my college work, and was much run down. I am glad I had a good friend with me. They say it is a fine thing there to fling your handkerchief out, because when the wind is blowing, although it is two thousand feet down, it will blow your handkerchief back. I enjoyed the sensation, but I enjoyed it a good deal more lying down and looking over than standing up. When you get on a high place, there is an impulse to hurl yourself down. The devil appealed to that, and quoted Scripture, and he quoted it correctly, but he misapplied it. "He will bear you up with his angels. He will not let any harm come to you." And Jesus answered each time by Scripture, by the law.

Then the devil appealed to Christ's love of power and ambition, offering an easy victory, by compromise with the world which the devil claimed as his own. Luke says that in a moment of time the devil showed him all the kingdoms of the world. I rather think that was mostly spiritual. That is the biggest movie show the devil ever pulled off, when in a moment of time he made all the kingdoms of the world and the glory of them pass before Jesus. And when Jesus had seen them, the devil said, "These all I will give to you, all the kingdoms of the world and the glory of them, if you will just bow down before me and worship. I will be looking some other way, if you wish it. There is nobody else up here to see. You and I will make a bargain: instead of fighting, you and I will compromise, and we will capture the whole world at once."

Wouldn't it be well if our missionaries could capture China or Japan at a wink? I am not sure whether it would or not. It would depend entirely on what they get when they capture them. The devil offered everything to Jesus, the kingdoms of the world and the glory of them. He claimed all the kingdoms of the world as his, and Jesus did not dispute him.

"Well, but," you say, "that was a long time ago. That isn't true now."

No, not quite true! It has been 1900 years and more since Jesus had this great experience with the devil, and has Christ won the kingdoms of the world yet? We boast today that we have 600,000,000 nominal Christians in the world. How many has the devil got? All the rest, over a billion. He has still got about two to one, granting that all the nominal Christians are real Christians. And please tell me, if any of you know, what government in this world is Christian, and is run on Christian principles always!

The devil claimed the kingdoms of the world as his, and Jesus did not dispute it: and his claim is still good today.

Jesus rejected the subtle proposition for recognition of the devil's rule over men, and ordered Satan hence. "Begone!" and he did leave. The devil was baffled. When he met the first Adam by the help of the first Eve, he won. He is baffled now, and leaves. But he is persevering. Luke puts in a little phrase which you may not have noticed: he left ἄχρι καιροῦ "until a good

chance." He was not going to give it up for good, not a bit of it: "until a good chance." He found many good chances, I suspect. He came back.

You ask: "What has all that got to do with missions in the mind of Christ?"

Don't you see what it has to do with it? The devil challenges the Messianic representative, Christ, as the missionary from heaven to earth, upon his entrance upon that formal work. He challenges him and tries to pervert him, tries to win him.

Is the devil opposed to mission work today? How does he work?

He is at work among Christians here in our own land to try to make some of them leave that work. He says, "You ought not to do mission work." Now, I talk more about Baptists because I happen to know more about them. We have some Baptists called Hard Shells, who are predestinarians run to seed. I am a sort of Calvinist, but I am not that kind of one. Their doctrine is that whatever is going to be will be, whether or no. They are in favor of missions provided God will do it, and do it without any expense to them. They say that it would be terrible to raise money and send missionaries over into China and Japan and India and Africa, and get a lot of people to heaven whom the Lord did not want. That would be pretty bad, wouldn't it? And so they just back out. That is Hard-Shellism.

Then among all nominal Christians there are many who are stingy when the collection is being taken. Some people are in favor of foreign missions if a home missions collection is being taken; and if a foreign missions collection is being taken, that is their home missions day. So there are a great many obstacles and difficulties raised.

On the mission field do you think missionaries never have any discouragements? There are difficulties on the foreign field, difficulties because the heathen are so hard to reach, and so on. Then there are some other missionaries who do not do the work the way we think it ought to be done, and then of course it is done wrong. And did you ever hear anybody say that every nation has its own religion, its own way of going to heaven? Where does that doctrine come from? If you can give me the chapter and verse in the Bible, I would like to find it. I will tell you where it comes from: it comes from the devil. So the devil challenges the universal need of Christianity.

But you ask, am I opposing the study of comparative religion in our colleges? Not a bit of it! If you will study them as they are, you will see by means of and because of the study of the other religions of the world the tremendous, overwhelming superiority of Christianity and the necessity of Christ for the world.

"But," you say, "isn't it a horrible doctrine to say in 1926 that people who reject Christ and don't know Christ are not going to be saved?"

I have had it said to me that that is an outrageous doctrine. You may think that, if you wish, but Jesus says what? "No man cometh to the Father but by me." He did not say it just once. He said it over and over again, a great many times. That is Jesus' conception of it.

The Cry for Compromise.

My third point is the cry of the people for compromise.

The devil offered that to Jesus, and he rejected it. If we cannot get the thing done directly, the devil will get hold of people and try to make them take up his ideas.

The second temptation was a piece of popular theology, about Christ being seen coming down from the pinnacle of the Temple. The popular theology of the day was that the Messiah would drop right out of heaven, and they would see him; and if the people all saw him coming out of heaven, then they would know he was the Messiah.

Now, the cry of the people for compromise, the notion of the Messiah that the Pharisees held and taught, was that he was to be a political Messiah. He would set up a great Pharisaic kingdom of the world, and make everybody Jews. That would be a Jewish millennium. When Jesus fed the 5000 they wanted to make him king, a political king, then and there. That was the devil's temptation over again, the kingdoms of the world and the glory of them.

The twelve apostles were to a certain extent affected by the clamor of the people. Everybody wanted it, and it had an in-

fluence on them. Jesus saw it. And what did he say to them? He told them to get in a boat and start back towards Capernaum, and they did. Then Christ sent the people away. Then what did he do? He went up into the mountain and communed with his Father, for there was nobody else who understood him, not even the twelve understood him, and the spiritual nature of his kingdom. The next day Jesus has to explain to the people who have come to the synagogue to be fed again with loaves and fishes free that he is not a political Messiah. He will give them the bread of heaven, and he is the bread of heaven. He will give them the real manna, better than that which Moses gave them. But when they discovered that Jesus was only a spiritual Messiah, and when Jesus made the thing harder for them, they struggled among themselves, and they got up and went away.

When they had gone, Jesus turned to the disciples and said:

"Wouldn't you like to go, too?"

Simon Peter spoke up. He usually did. Blessings on him! If I live long enough and do not have too many other things to do, I mean to write a life of Simon. I am exceedingly fond of him. He made so many blunders that I get a lot of consolation out of him. Simon Peter spoke up and said:

"Lord, to whom shall we go? We have been to all the other rabbis, and they haven't anything for us. To whom shall we go?"

His question showed that the disciples had considered it. Of course they had, when every one else was leaving. And he added:

"Thou hast the words of eternal life! Thou art the holy One of God, and so we will stay."

"You will stay?" said Jesus. "But one of you is a devil."

Each one looked at the other. Of course time would reveal it later. So they were tempted, but they remained.

Compromise appeals to many today. It appeals to men in the face of Islam, of Buddhism, of Confucianism, of Hinduism and of a worldly atheism at home. Some people suggest what a glorious thing it would be for people to all meet together,

Dr. A. T. Robertson of Louisville, Ky.

Moslems and Buddhists and Confucianists and Hindus and Christians and all the rest, and shake hands and have a glorious hallelujah time. That sounds fine, but I just want to say that if it is true, you and I are wasting our time, Jesus is an anachronism and a mistake.

Jesus did not say, "I am A way to go to heaven," but he said, "I am THE way." What is the difference? When he said, "I am THE way," that is exclusion. In the light of that saying of Jesus you have either got to reject it, or if you accept it you have only two alternatives: either he is more than man to be able to say that and for it to be true, or he was a man, and just a mistaken man, and had a little more conceit than he ought to have had.

Christ's Ideal of World Conquest.

My fourth point. Christ moulding the twelve to his ideal of world conquest.

The greatest book written by A. B. Bruce is called "The Training of the Twelve." The XII are being trained by Jesus to his ideal of world conquest. They have to be moulded. He gave an examination one time on Mount Hermon, and asked them two questions.

He asked them, "Who do men say that I am?"

Peter told him that some said this and some said that. They had half a dozen different opinions about him, just as they do now.

Then Christ said: "Who do you say that I am? That is what I am concerned about."

Peter speaks, speaks nobly, and it is not a new idea with him. But Jesus asks that question because he wants to know. This was after the multitudes had left him in Galilee, where they still believed in him as a Messiah, and Peter made that noble confession. Yes, and a few days after that Jesus in the light of that noble confession began to tell them about his atoning death and about the cross. And Simon Peter spoke again, took Jesus aside, we are told, drew him to one side and privately said to him:

"Master, don't talk that way! We are not going to go back on you. Nobody is going to kill you."

"Get thee behind me, Satan!" Jesus said to Simon Peter.

Was he Satan? No, but he was acting like the devil. He was taking up the spirit and work of the devil.

Then Jesus takes Peter, James and John up on the Mount of Transfiguration, and there communed with Moses and Elijah, representatives of law and the Old Testament prophets, and they talked, Luke says, about his decease, about his death. He had talked to Peter and the rest about his death, and they did not understand him. Those disciples were absolutely unable to understand about the great thing in the mission of Christ. And so Moses and Elijah appeared on the mountain, talking with Jesus about his Messianic mission which was to be consummated in his death. He wanted to prepare these three disciples for his death, that they might have something to hold on to when that dreadful event came.

When Jesus came down to the foot of the mountain, the nine had been trying to heal a poor boy for whom the father was in agony, and they had failed. They had cast out demons before, but they had failed with this boy. When Jesus healed him, they asked him privately, the nine did, why they had not succeeded. Jesus said to them, "This kind comes out only by prayer." "Fasting" is not a part of the text. The nine had actually tried to do this miracle without any connection with God and Christ, without prayer at all, and they had failed. You can throw a sidelight on missionary workers and teachers and preachers there. I wonder sometimes if we have not failed to make connection with God. No wonder nothing happens.

My fifth point: Jesus alone in the garden. Once more the devil tempts Jesus. He did it at the start of his ministry: now he does it at the close, and this was the severest of all. The eight were left at the entrance to the garden, and he took the three, Peter, James and John again. And a cry was wrung from the heart of Christ:

"Father, if it be possible, let this cup pass from me!"

Some men have tried to explain that away. You need not explain it away. The burden of the sin of the world was on Jesus. Note the indifference of those three when Christ came three times with his aching heart and found them asleep each time! He finally won the victory without their help: the Father helped him. And after his victory he had the sustained blessing of angels who came. He gained the mastery over himself and won the power to go to the cross. So Jesus carried out the work that his Father gave him to do, and rose again as he promised that he would.

Sixth point, which I shall just state it, and stop: Loyalty to Christ today.

"The kingdoms of the world and the glory of them." Dear friends, teachers and missionaries, we need today, as there was need then, to put Christ to the front! He is head of all. And let us be willing to go all the way with Jesus to the cross. I heard Dr. T. R. Glover of Cambridge make a passionate appeal at our seminary almost a year ago on that very idea of being willing to go all the way with Christ to the cross. The call of Christ today to young men and young women is a call to all that is high and noble and heroic. Will they respond? Talk about the youth movement! That should be the greatest youth movement of all time, that young people should hear the call of Jesus and respond with their lives.

You don't have to "feel led" to do for missions. To obey is enough.

THE FOREIGN MISSIONARY ENTERPRISE.*

Robert E. Speer, D. D.

The schedule arranged for the conference provides for our consideration today the subject of foreign missions. There is only one other subject on which one would prefer to speak, and that is our Lord Jesus Christ. Yet the two are not disconnected, because the foreign missionary enterprise is just the absolutely necessary endeavor on the part of men and women who know Christ to share him with the rest of the world.

I.

I should like, first of all, to try to make that clear: how simple and absolutely rational the foreign missionary undertaking is.

There is no denying the fact that it is much muddled and confused in the thinking of many people today, and that it has got itself entangled in a good many compromising snares, and that even a great many of the people on the inside of it have become a little dim in their minds as to just what it is that we are in this undertaking to do.

As I understand it, the foreign missionary undertaking is nothing but the effort here at home and everywhere throughout the world on the part of individuals, but for the most part of small groups of men and women, to settle down as Christian friends and neighbors among people of other races and to try to live among them the Christian life and commend the Christian faith, to share with them what they themselves know about Christ in the hope that they too will be able to learn more about him as others come from other races to explore his inexhaustible riches.

The missionary enterprise, however, is so mixed up with other things, it is so easy to confuse what is primary and secondary, it is so easy to identify the fundamental aim with the subsidiary fruitage, that one needs at the outset to get it clear that we are here in this undertaking attempting to do precisely what Jesus Christ said in those clear words of his at the end of his life, "Go ye and make disciples!" That was his conception of the mission on which he was sending his people out into the world.

It is true that nobody can do that without doing a great deal beside. The missionary enterprise in the one hundred and twenty-five years of its modern history has altered the whole fashion of thought of great areas of the world.

A book appeared not long ago by a Scotchman named John Morrison, entitled "New Ideas in India," which was nothing but a competent and a dispassionate study of the comparative thought of India a hundred years ago and now. It showed that a man who lived in India a hundred years ago would not know the thought of his own country if he should come back into it today, and how fundamentally new ideas, radically at variance with the ideas of a century since, have come now to be the commonplace principles in the thinking of India. Something brought about that change.

I was impressed the other day by an editorial in the "Japan Times," which is the English paper usually regarded as the official mouthpiece of the Japanese government. This editorial was in connection with Dr. Mott's last visit to Japan, at which time the editor of the paper summarized the changes that had taken place in Japan within the last fifty or seventy-five years.

"No amount of sophistry," the editor says, "no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture. . . . . Let us ask who it was that taught us in this struggle for uplifting ourselves! The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice, and propriety, therefore Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be large, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country."

I could take the whole time this morning

* Northfield Student Y. M. C. A. Conference, 1926.

just piling up the testimony from many races and from all over the world, showing how little by little the fundamental Christian conceptions, embodied in human lives, released by the simple preaching of the gospel, operating through many forces on the thought of mankind, are slowly pervading the world.

But that is a secondary fruitage. "Go ye," said Jesus Christ, "and make disciples!"

Healing Ministry.

Let me state another of the fruitages!

The enterprise from the beginning has been a gigantic philanthropy. I suppose it has resulted in the relief of more suffering and the healing of more disease than any other single activity in human history.

I will take a single concrete illustration: our friend, Dr. Wanless, in his medical work at Miraj in India. I remember when he was a medical student, making his way first through the preliminary course in Toronto, then coming down to New York and doing any work to complete his medical course. While he was a struggling pre-medical student in Toronto, among the children whom he met as he went among the poor was one little poor girl who was dying of tuberculosis. She had accumulated a purse of forty cents, which on her death bed she gave to Dr. Wanless with the charge that if he ever succeeded in fulfilling his ambition to go as a medical missionary he should take that little treasure of hers and make it of help to little children elsewhere in the world. Dr. Wanless kept telling that story wherever he went to speak before he finally sailed for India. When at last he went he had gathered $800 as a result of telling that child's tale. With that and the support of the late John H. Converse, president of the Baldwin Locomotive Works, Philadelphia, he began his medical work in India in the native state of Miraj. Now he has, I think, about forty acres of ground, with some thirty or forty buildings,—operating rooms, wards, laboratories, convalescent homes. In the years that he spent there he has treated between a million and a half patients; he has performed nearly a hundred thousand operations, tens of thousands for cataract. He has sent out from his medical school about eighty or a hundred medical students to travel all over southern Asia.

The last time I went up the Persian Gulf the doctor on the boat happened to be an Indian from the Bombay Presidency. One evening as we watched the sunset he asked me where I had been in India, and when I told him I had been to Miraj the man's whole aspect changed as he poured out his adoration for Dr. Wanless and all that he had meant to him and the other men who had come under his influence.

I can see still that moonlight night in the little open court of the dormitory of the medical school, the boys from all over India as they sat in the moonlight telling us where they had come from and what their ambitions were. Their spokesman closed his speech by telling us that if we should ask him and his companions what it was that made that work at Miraj, and brought them there, he would be able to answer us in brief words.

"It is Jesus Christ," said he, "and Dr. Wanless."

One would like to get bracketed in an association like that!

I think back over the generation of all that that one man has been and meant in India. Of course he had to do it because he was a Christian man, and he could not look unmoved on suffering. He did it because this was the most powerful way to convey the meaning of the Christian gospel and to tell men about the love of God, by showing them that love in a man loving his fellow men. But back of all he did it in order that disciples might be made, and that among the hundreds of thousands who passed through this hospital and its atmosphere of unbroken love men might learn that the richest thing in all the world was to hear Christ's call, and to rise up and go after him, and serve others in his love.

Educational Activities.

In the third place, it has not been possible to carry out even the simple aim of which I have spoken without launching tremendous educational activities. It is a simple fact that as one looks out over the world today the educational system of well nigh every great non-Christian country was built on foundations laid by missionary hands.

The University of Japan, in Tokio, be-

gan with Guido Verbeck and Davie Mccartee. The great educational work in China began with two or three men, fifty or sixty years ago, who for a decade or more trained in their mission schools most of the competent teachers that were available in that day for any efficient schools whatsoever in China. The whole educational system of India was built on William Carey and Alexander Duff and the men who have followed them, many of whom to this day stand at the head of some of the leading educational institutions in India, that have held their own in spite of all the growth of government education. You could go all over the world, and either find that the great educational systems of the world today are the fruitage of what missionaries did, or that what missions did they are doing still, and conducting yet in these various lands the institutions that are richest in their contributions to the character of the nations they have gone to serve.

But, once again, the schools were not started just for the purpose of teaching better ideas about the world and the universe that we live in, but for bringing men home to the heart of life, and making them disciples of Jesus Christ.

Now for my part I do not care a bit if this way of stating the missionary enterprise imperils some of the support that has been given to it on other grounds. I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncompromisingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour.

And one rejoices as he travels to and fro over the earth to see how faithfully the missionary undertaking has accomplished this, its primary end. The disciples have been raised up. I could name them here today, the men out of well nigh every race under heaven, in Japan and Korea and China and the Philippine Islands, Siam and India and Persia and Latin-America, the men whom I know as friends, as dear and intimate as any of the friends who are here in this room this morning, and in whom Christ has wrought more than he has wrought even in any of us. It is a simple and reasonable undertaking in which the foreign missionary enterprise calls us now to enlist,—simply to take what we know about Christ and are sure of with regard to him in our own minds and lives, and share that with the rest of the world.

II.

But it is not only a perfectly simple and reasonable undertaking: it is a legitimate and a warranted enterprise.

We are told so many times today that it is the resented imposition of a Western culture on reluctant and unwilling peoples. Well, to the extent that it is an imposition of Western culture there ought to be some resentment, but likewise there ought to be much less than we sometimes imagine that there is. For what is it that brings the foreign students here to our own land except to get the best we have to give them to carry back? Why should not they and we take it, as they intend to do, to the nations from which they came?

But it is not a Western culture that we carry. There is not a book in our Bible that was written by a Westerner. Our religion was born on the soil of Asia. What we are carrying back to Asia is something that we got from Asia, that we have done our best to understand, to enrich to the extent that we could, that we bear back now to the continent from which it came, asking that continent to take its share now in exploring all that is still hidden there and that must be drawn out if Christ is to do his full redeeming work in all human life.

It is not an imposition. All that can be said in support of the assertion that the missionary enterprise is an imaginary imposition springs from the idea that the missionaries in China owe their status to the fact that the treaty ports were opened as a result of war, and that the treaties made it legal for missionaries to go more widely in upon the life of the people. That is a pretty slender basis indeed on which to charge against the effort to make Jesus Christ known to the world that it is a forced imposition upon the rest of man-

kind. Where is it an imposition today? There is not a missionary in the world who stands on political power or authority: not one! There is not one who would not be there if every last Western government should crumble, so far as he is a true missionary. If the government under which he is living would not tolerate him, the apology must be made for it, not for him or for the Christ. He has gone out in his love of Christ to share Christ with the world, and the political complications that are inevitable in a world that is unified and that cannot be divided we simply have got to put up with as we try to do our sincere work of friendship and of goodwill. The missionary enterprise is not a resented political imposition.

Take, for example, just to make it concrete and definite, our own Presbyterian Board of Foreign Missions! We spend every year now in the foreign missionary work a little over six million dollars. Two-thirds of that amount is given in the United States, the other third is given by the people among whom we are so many times told we are not wanted. Indeed, the facts are more remarkable still, for most of the money that we spend is spent on the support of American missionaries: two-thirds of all we spend is spent on the support of American missionaries, and only about a third of it on the support of the native work, the schools and the hospitals and all the itinerating and the assistance to the representatives of the national churches. They themselves give twice as much as we give. For every dollar that our board spends on a school or a college or a hospital or a church anywhere throughout the non-Christian world, the people among whom we are working give two. Is that evidence of a resented imposition?

When you take the men and women who could speak if they were here today of what they themselves have experienced, they would not tell you a story of resentment of their coming. They would tell you a story of such love and affection as would make us, leading our poverty-stricken lives here, desirous of pressing into such a fellowship. I want to read an inscription to a valued old Scotch friend, Dr. Dugald Christie, who was for nearly forty years a medical missionary in the city of Mukden in Manchuria. I was there some years ago, after the bubonic plague, when a little barrier of Christian men threw themselves across the pathway of that plague. The mortality in that plague was 100%. Those men knew that if it ever touched them they were doomed, and yet one after another joyfully laid down their lives to protect the great mass of China lying south of them. One of them was young Dr. Arthur Jackson, who had gone out from Liverpool. The Chinese had put up in the hospital at Mukden a big bronze tablet given by the viceroy in memory of Arthur Jackson's life and what he had done for China in that hour of her need: a man could not ask anywhere on earth a richer, a more glorious tribute than that which the Chinese put up there to young Dr. Jackson. And now just the other day, when Dr. Christie finished his work and came home, in memory of what he had done for Manchuria there was a popular subscription to erect a monument to him in the square in front of his hospital, and the people of Mukden and Manchuria,—farmers, day laborers, officials, merchants of every class,—gave the six thousand dollars necessary for that monument. Here is a translation of the inscription they carved on it:

"Dugald Christie, a native of Scotland, came across the sea to Manchuria in the 8th year of Kwang Su of the Manchu dynasty, and established the Mukden Hospital. In the first year of the Republic he organized the Medical College, by which the treatment of disease was for the first time placed on a scientific basis. He won universal approbation for his unwearied labors as a pioneer in charitable work.

"In the 11th year of the Republic he resigned and returned to his native land. He had been in Mukden for 40 years, during which he showed a spirit of self-sacrifice and sincerity. Although he repeatedly met with obstacles and difficulties, he never failed in his purpose to go forward. Year by year the sick were raised to life, their number amounting to tens of thousands. All classes, high and low, recognizing his services to society, willingly contributed in aid of the work, which has now greatly expanded.

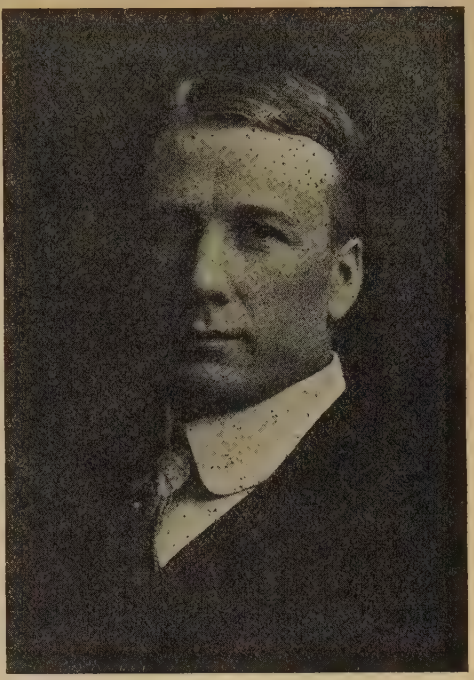
"His virtue and merit are imperishable. Accordingly a sum of money has been raised for the erection of this bust in bronze to preserve his memory, and this brief account of his life has been carved in stone as a stimulus to all who shall read it."

I traveled three years ago the length and breadth of India for months with the late Dr. J. C. R. Ewing. He had been for 40 years a missionary in India. For 30 years he had been president of the Forman Christian College in the Punjab, which he lifted to the top of all educational work in Northwestern India. For seven years he was vice-chancellor of the University of the Punjab. Public sentiment picked him out as the man to lead any great movement where Englishmen and Mohammedans and Hindus were to be bound together. They made him chairman of the Kangra earthquake relief committees. When at last he came away the Indian government gave him the title of Knight Commander of the Star of India, a title never before given to an American, and given, I think, to only one other missionary in the whole history of missionary work in India, and he became Sir James Ewing.

A resented imposition? Why, these men have just walked through the hearts of the people among whom they lived, and will abide there.

You think of these perhaps as great and outstanding personalities, who would stand out in any community East or West to which they might go. But I could tell you today of men and women by the hundreds, simple folk with no larger resources than ours, who, so far from being alien elements in the life to which they have gone, have had its heart open and take them in.

When the Assyrian nation fled at the end of the war from Urumiah southward, 70,000 of them, in one of the greatest and most pathetic hegiras of history, they would not move until their shepherd went with them, and Dr. Shedd went out from Urumiah as their rearguard until he died protecting his people in the hills of Kurdistan. And when he was gone, where did they turn for another? Why, there is a noble old missionary, soon to finish his career, who was in Mosul on the ruins of ancient Nineveh, who went first to Great



Dr. Robert E. Speer.

Britain in their behalf, and then to the League of Nations at Geneva; and about the only voice they have had pleading for them, a whole nation, and trusted above all officials by the people, was a simple missionary whose name you would not know. So far from this enterprise being a resented imposition, where the thing is real and true it is the most welcome and beloved ministry that ever has been abroad in our earth.

III.

And it is not only a simple and a rational undertaking, and a legitimate and a warranted enterprise: it is a necessary and absolutely indispensable one.

Of course I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that he is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet come into its possession.

And the whole world knows that something is necessary. For the great problems

that men have been wrestling with since the dawn of time they are not satisfied with the old solutions. You cannot find one of the old non-Christian religions intact today: not one. Professor Beach spent years writing a great book on Confucianism, and then he found that what he had written about was gone, and would never come back again,—and, alas, a great deal of the good went with the evil of it!

I heard Rabindranath Tagore in Wellesley Chapel when he was here in the United States, talking on the village folklore of India, and what he was talking of was not the old indigenous folklore unmodified. The words were permeated through and through with what Tagore got from his fathers, and what they and he got out of the impact upon their lives of the spirit and character and teaching of our Lord Jesus Christ.

As for Mohammedanism, it has been thrown overboard in the only Moslem country that has gone its own way. You need only to pick up a book like Amir Ali Syed's "Spirit of Islam" to see how the intelligent men among Mohammedans have cut loose for once and all from the old religious and social anchorages in that 7th century of backward civilization in Arabia.

No; it is an absolutely necessary enterprise in our world, provided Christ is what we believe him to be.

But there is no use in mincing matters! It is necessary on other grounds. Let me read you a letter that came just the other day from a competent medical man in middle Asia! He has been making a study of child mortality. Now it is not pleasant reading, but this is what he wrote:

"It is generally known that the infant mortality in Persia is large, and in order to find out approximately how great it is we secured statistics from 200 women of various ages and classes, villagers and city women, women who came for medical treatment and women who were not ill but merely accompanied some patient to the hospital. These we thought would give us fairly representative statistics, even though the series is not large.

"These 200 women have 325 living children. Six hundred and nineteen of their children have died under the age of five, and they have had 189 miscarriages, an infant mortality of 71%. These are conservative figures, because if proper statistics were available it would be seen that of these 325 living children a certain percentage of those under five will die before they reach that age. It would probably not be an exaggeration to say that out of every four babies born in Persia three die before they reach the age of five years,—an infant mortality of 60% against a similar mortality in Great Britain of 8%."

These figures for a so-called civilized country are appalling, and are nearly as bad as conditions in savage tropical Africa, of which Dr. Howard Cook writes: "In Uganda we have a child mortality death rate of more than 75%." Dr. Neve states that the infant mortality in Kashmir is nearly 50%. When we compare these statistics with others from America or England, where only one out of eight or twelve children dies in infancy, who dare say there is not need in these lands?

Dr. Higginbottom will be talking to you tonight about India. Sir John Hewitt said in his last report as lieutenant governor that the death rate in the United Provinces in India was three times the death rate of America and Great Britain.

I came back only a little while ago from Chile, which ought to be one of the garden spots of the world, in that beautiful valley watered by the streams pouring down from those perpetually snowclad Andes. Chile is a killing ground for little children. Two-thirds of the little children die before they are three years of age.

I have been reading again recently what President Eliot wrote in the report he presented to the Carnegie Foundation when he came back in 1912, entitled, "Some Paths to Peace." If any of you think there is no need for what Christianity has to give to the world, I do not ask you to turn to any missionary apologetic. Read what President Eliot has written in that book about what he saw with his own eyes, about the appalling need the world around for the surgery and medicine of so-called Christian lands, and for the illumination of men's minds which only the tearing up of the whole old way of looking at the world can ever bring to them!

IV.

It is not only a rational and legitimate undertaking: it is a fundamentally indispensable and necessary one, and it never was more necessary or appealing than it is to us men today.

Everything that could be said 45 years ago about our world, when the Student Volunteer Movement began here, can be said today. That was in comparison a static and immobile world that we were looking at then. It is a different world that we have to deal with now. It is a world where the men of every race know that a new day is dawning, where the men of every race, whatever their old or varying personal convictions may be, are clear that a path must be found to bring mankind together into one, a path of common brotherhood and goodwill and common understanding of the things that are fundamental in life. We live in that kind of a world now.

I often think of a quaint way of putting it of Paul Kanamora of Japan, when he said to a little group of us a few years ago:

"Don't you see, my friends, that the iron is quite red for the stroke?"

It recalled those words that the Chinamen spoke to Archdeacon Moule in Ningpo, away back in the days of the Taiping rebellion, when so much was shaking in China.

"Mr. Moule," said they, "strike while the iron is hot!"

Well, there is a better metaphor than either of those, and an older one, of One who sat wearied by Jacob's well, and looked off over the plain, with his disciples and the townsfolk coming to him, and said:

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to the harvest!"

I said it was a metaphor, but it is not a metaphor.

A friend came home the other day from Japan with a statement from Dr. Ebena, one of the ablest Christians today in Japan, and it was nothing but a repetition of what I had read from him in a statement only a year or two ago about his own country and its need:

"Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united efforts of Christians, especially Christians of Japan, America and Great Britain. If Christ loses Japan it will be an irremediable loss to Christendom." And he closes with a last appeal: "I do not ignore the work in China. It is important, just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful nation, similar to the ancient Greek or the Jewish nation, which will be converted within half a century if we are fully prepared to meet her need. If we understood rightly the real need and situation in Japan we would not hesitate to advocate a fourfold appeal to increase the missionary force from abroad, forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the Asiatic continent."

Would that here as we look back across 45 years we might take this whole thing as seriously as those first volunteers took it! It is not a game that we have fallen on in our modern world. That old death grapple in the darkness between great forces and the Word, of which Lowell used to sing, is more real and intense today than it ever was. And there is a shame upon the men today who are looking at it frivolously, who think all they have ahead of them is just bread and gains instead of the most tremendous struggle that was ever offered to a generation, with the possibility of a richer and truer outcome than men ever could have foreseen before,—a call to us clearer and stronger and more splendid than any call that came to men before, provided we ourselves know Christ, and love him, and love the world, to go out, no matter what the difficulties may be, nor how great the disappointments, nor how hard the task, to do what can be done in our world in some generation,—and we could make it our generation if we would,—in binding the whole of mankind together in the only unity that can ever bind it, the unity of one loyalty to our Redeemer and the world's only Saviour, Jesus Christ!

GOSPEL TRANSFORMATIONS IN PAPUA.

Rev. Charles W. Abel.

It is often said of the Papuan by those who have had long contact with him, that he is devoid of gratitude. Possibly those who make this statement fail to realize what a serious indictment this is if applied to an individual: to say it of a race, unmistakable proof would need to be forthcoming before it could be accepted without question.

In support of this contention it is pointed out that the Papuan has no word in his language by which to express gratitude. His restricted vocabulary naturally lacks many words which more enlightened people are familiar with, from which it might be argued that he therefore knows nothing of the things for which these words stand. Faith, to mention only one word, is a case in point. But had our remote forefathers a word for faith? And did the first idea of the meaning of faith dawn upon them when the word was included in our vocabulary? Is the Papuan devoid of faith because he has no word which expresses it? And so with regard to gratitude.

But the statement so commonly made, that the Papuan knows no gratitude, is often given forth as the result of observation. People say they have proved this to be the case from personal experience and long contact with the race. If we were obliged to accept this statement without qualification, no missionary would regard his work amongst the Papuans hopefully.

Like good taste and refined manners, most of the pleasing features which grace the lives of civilized people are the accumulated result of long ages of influence and education. Love, pity, sympathy, unselfishness, are all developments in us of qualities which, to begin with, must have been seen in our forebears in a crude and sometimes hardly recognizable form. It is a matter of no surprise if this backward people are deficient in these things; but we do well to question the statement that his lack is more than a deficiency.

It would be true to say of the Papuan that he had developed in the direction of his natural propensities. His savage condition of life centered his interests almost wholly in himself and his close family connections. He overstepped this narrow boundary occasionally, prompted solely by self-interest. Of necessity, for self-preservation, he was a member of a wider family, the clan. Beyond this he had no interest except the savage inclination to express his self-interest by ravaging and destroying his enemy, and that term included all mankind: the world as he misconceived it, outside his circumscribed circle. It was in such a low mental and social condition as this that the Papuan was living here a few years ago; is living today in many parts of the island. You will not look to him for a strong expression of love, or tenderness, or magnanimity, any more than you expect to find in him a keen appreciation of a gorgeous sunset, or anything but the crudest ideas in art. He is undeveloped all round, in his heart, as well as in his head. But his general deficiency must never be mistaken for an incapacity for development.

With undoubted truth this much may be said for the Papuan: his heart is accessible: he will listen, and consider. Moreover he is impressionable: his feelings can be touched and worked upon. He is responsive: he will grasp a new idea, and decide to adopt it. In a word, the Papuan is tractable and teachable. With so much granted he will lack nothing that is good, in temperament and character, if the opportunity to learn the best and the highest is given to him.

Amongst our Christian natives we have, in two or three decades, seen this wonderful change brought about. With Christ enthroned in the heart, the result in the life is Christlikeness. "The fruit of the Spirit is love, joy, peace, etc." We see this transformation everywhere every day of our lives. In the truest sense, "the desert place rejoices, and the wilderness blossoms as the rose."

More than thirty years ago, when I was opening up a new district with considerable difficulty, due to the opposition of the natives, I managed to make friends with a man, who, after our long night's talk together, promised to support us and do what he could to bring about a better feeling in

the hostile community towards God's messengers. This cheering prospect was, however, soon obscured, when the following morning my much-prized friend murdered a man most brutally, only a few yards away from my camp. He came to see me when I called him, and shamefacedly said he was sorry that this should have occurred after our overnight's compact, but he explained that the man he had killed richly deserved all he got: he had stolen some trifle from his garden. The government were just beginning their work in Papua at this time. For some days I tried to get this man to give himself up to the authorities, and to express to them his sorrow for what he had done. The sorrow, however, was lacking: although I think I created some slight sense of it in his mind, after much effort. I led him to the point of saying that if he had his time over again he would spare his victim. At length I persuaded him to come in my boat and give himself up, instead of carrying out his own idea of hiding in the forest with the belief that he could evade arrest. He changed his mind, because he supposed that the course I suggested would probably result in a lighter punishment than if he had to be caught after a long game of hide-and-seek with the government. He was duly tried, and sentenced to a fairly long term of imprisonment. I feel sure the fact that he gave himself up, and expressed his regret for what he had done, did act strongly in his favor.

This man was lost to me for over twenty years. After that long interval of time I was traveling along the coast of my district in my launch, many miles from the place where the murder occurred. I dropped anchor in a small bay a mile or so from a native village, to see if we could procure half a dozen fowls to take home. I gave my boy the payment for these, and sent him ashore. In due time I heard the sound of protesting fowls in the distance, and my messenger presently returned with what I wanted. To my dismay, however, he brought back the payment as well. I jumped at once to the conclusion that the owner of the fowls was loth to part with his property, but still more loth to deny me what I had asked of him. So I sent the boy back with the fowls, and told him to explain to the man, whoever he was from whom he got them, that it didn't matter: I could manage without them.

Again, in due course I heard the vociferous fowls returning. When my boy appeared he was accompanied by a fairly old man, who, very excitedly, approached me. I did not recognize him. As he came up to me he said in a high-pitched voice:

"Would you refuse to accept these fowls from me? Should I accept payment for them from you?"

Then in a few intense words this man took me back over the twenty years to the incident I have related, when he murdered a man, and because I stood by him, and befriended him, and advised him, his life, he said, had been spared, and he was imprisoned for his crime, when, he supposed, he might easily have swung for it.

So far as I know I had not seen this man all through these years. Certainly he did not look me up after he was released from jail, as he might have done, under the circumstances, had he not been a Papuan. But did that prove that he felt no gratitude for the interest I had taken in him? It only needed the right occasion for him to reveal the fact that even in those early days he could appreciate kindness, and that there was gratitude in his heart, although it remained unexpressed so long.

We have to cultivate the desert of this man's heart for Christ. Our Christian work consists of nothing else. Every phase of mission work is an operation which has this end in view; otherwise we labor much to no purpose. There cannot be too many healthful agencies employed for the uplift and development of the Papuan, provided they are all definitely designed, and carefully carried through, with the idea of preparing the soil of his heart for the divine seed. Once Christ takes possession of this man there is no lack of love, and sympathy, and gratitude, and every other Christian virtue. These are his gifts, the common possession of all those who put their trust in him.

What joy can compare with that which comes of the knowledge that we are giving to these needy people the gospel, and that it is working so great a transformation in them?

CHRISTIANITY AS A SOCIAL AND ECONOMIC SYSTEM.*

Dr. Sam Higginbottom.

I greatly rejoice to be able to come back to Hermon, and note with pleasure its great development in material things. I might spend much time reminiscing, but I feel that I have been invited to speak in order to tell more fully about the work that God has given us to do in India.

My work still consists of being honorary superintendent of the Leper Asylum and principal of the Allahabad Agricultural College.

With regard to the Leper Asylum, it has continued to grow. It now has about 500 adult lepers, 30 children with the disease, and 70 boys and girls born of leper parents, who, being taken away from their mothers at about two years of age, have been saved from the disease.

These boys and girls are being educated and trained. When the girls are old enough, my wife sends them to a Bible training school or a normal school. When they return, they accompany the American ladies of the faculty to the nearby villages to assist in giving the gospel to the poor and needy in these villages. These children are clothed mostly by friends in America who send out little dresses for the girls and suits for the boys. They range in age from 2 to 15.

We urge on the boys to continue in school as long as possible, for I believe an educated man is of more value to his community than an uneducated one, and the more highly educated, the greater is his value if his education has included a knowledge of God in Jesus Christ. A great deal of our machinery, our electric light and power plant, is managed by boys who were born of leper parents, and these boys' and girls' salvation begins here and now.

Regarding the tainted children. When we returned to India in 1921 my wife put them in special quarters, and made arrangements for their care. The authorities now say that ten of these children show no signs of the disease. This is a wonderful miracle, thanks to the painstaking, patient, continued effort of many medical workers.

The Mission to Lepers, which is responsible for the financing of this asylum, is greatly in need of funds to carry on its enlarging work.

There are 106,000 blind in both eyes in the communities of Agra and Oudh, which represent a population of about fifty millions. I feel more sorry, in a way, for the blind than I do for the lepers. They seem to have fewer friends. There are three asylums in the United Province that care for less than 100 blind. The blind child in the village is usually in the way, and unwanted. Many are turned over to professional beggars.

Miss Millard, a missionary under the American Board, gave her life to working for the blind, and accomplished great things. Her school is an inspiration. Not only were the blind boys and girls trained, but they were made self-supporting, useful members of society. The government has now set aside about $16,000 for this work, conditional on my receiving another $16,000. I am now hoping and praying that friends will give us the money for this school for the blind. The government has paid its first installment, and we have begun our new buildings. We are praying and looking for a missionary, preferably a man and his wife trained to look after the blind, to come out and take charge of developing this.

Working for the blind and the lepers is my avocation. My vocation has been developing the agricultural institution, which now has about 600 acres of land, its own dairy with its own refrigerating plant, and its own irrigation plant. Its land and buildings are worth nearer $500,000 than $400,000. I greatly marvel at the goodness of God in giving us this equipment.

We have eight American teachers on the job. We have been recognized by the British government as capable of teaching the Imperial Dairy Diploma course. We are recognized by the provincial government as a Junior college, that is, teaching Freshman and Sophomore years of a regular four years' course in Agriculture. In addition, we have a rural teachers' training course. We also have an apprentice course for boys who are not able to go on and take a college course, but who are capable of being trained to handle farm machinery.

* Mount Hermon School 45th Anniversary, 1926.
The speaker was honored by Princeton Seminary with the special degree of Doctor of Philanthropy in view of his work in India.

There is a great demand for men with this training. We have learned how to multiply the earning capacity of the Indian boys. Village boys, unaided and untrained, would earn not more than $4 a month. The same boys getting a literary education, passing out of high school, would get from $10 to $15 a month. With the training we are giving, they are getting anywhere from $25 to $100 a month.

All of our equipment and all of our faculty are there for the purpose of training the Indian boy to help his own people to help themselves. We not only have the poor Christian, but we also have the rich and high-born non-Christian. We try to do our best for every student who comes to us.

We now know that we can grow crops in India that are the equals of any crops anywhere on earth. Cauliflowers, 18 to 20 pounds each: just the beautiful, white snowy head! Cabbages, 40 to 60 pounds. Sorghum, 18 to 20 feet high, running 30 tons to the acre.

I first thought that when we had learned to grow big crops and teach the Indian how to grow them, that all we had to do was multiply this all over India, and famine and poverty would disappear, but I now find that our task has just barely begun. When we go out and try to put into practice our knowledge, we bump into the religious beliefs of the people of India which prevent them from using the latest and most up-to-date knowledge. The predominant religion in India is Hinduism. Philosophically, there is much in it which is attractive. I study it, however, not as a philosopher, but as a farmer, and I find that the economic aspects of some of the religious beliefs can be numbered among the chief causes of India's poverty. I refer to caste, which limits production, limits the occupations a man may engage in. I refer also to the doctrine of reincarnation, or rebirth, which, by giving to every animal and insect and every living thing a soul and spirit, keeps alive a great many harmful animals which offer competition with mankind for the produce of the soil. The result is that India is overrun with a surplus of animals that destroy a great deal of crops directly. In addition to direct destruction, however, the farmers are afraid of planting crops like sugar cane and potatoes, and having orchards of the various fruits, because of the depredation of wild animals which their religion forbids them to destroy, but which take a heavy toll from vegetable garden and orchard. The first command given by almighty God to man in the first chapter of Genesis says that man has dominion over the fish of the sea, and the fowl of the air, and over every living thing that moves on the face of the earth. Those who believe in the doctrine of transmigration can not believe in this. They say that of the cow and monkey, the snake and peacock, the pigeon and a host of other animals and reptiles and pets which are the objects of veneration and worship. I estimate that what India pays for this worship and adoration of animals, this unwillingness to kill things that are harmful, is annually more than the government receives from all sources to run the country. This animal worship is accounting for over two billions a year of annual economic loss.

Dr. Sam Higginbottom of Allahabad.

It may be, therefore, that when Jesus commanded his disciples to go to the uttermost parts of the earth teaching his gospel, he knew that he had the only system that was adequate to the needs of mankind. If we could forget that Christianity is a religion and think of it as a social and economic system, it is by all odds the best system the world has ever seen. And I glory in the fact that for 23 years I have had a part in trying to feed the hungry and clothe the needy in India.

THE CITY MISSION AT WORK.*

Rev. Melvin E. Trotter.

City missions are only about fifty years old in our country. Jerry McAuley is supposed to have opened the first city mission in the United States down on Water Street, New York City. Jerry got out of prison, but he did not know much about real salvation. He was wonderfully saved, but he did not know about the establishing grace of God. Jerry came out of prison praising God, but he soon got drunk, and went back to be a guttersnipe. He got straightened out again, and finally opened this mission in the slums in New York. My, what a place it was in those days! Old river rats, he called the unfortunate men, but in that mission there were so many wonderful men converted.

Just a year later, 49 years ago, Mrs. George R. Clarke of Chicago, living on one of the boulevards with her rich husband, was doing fancy work in her home one day. A wonderful woman she was, a member of the Presbyterian church. She had a lovely home. George, her husband, had a string of horses, the finest in Chicago. He was a high roller, and a good fellow, just as fine a man as you would want to meet anywhere.

That day the voice of God seemed to come to Mrs. Clarke. Some of you want to know how. Remember that God speaks to folks in these days, too! He spoke to Mrs. Clarke, and he said:

"What are you doing for your heavenly home, to make it ready?"

When she told the story she said:

"I dropped my fancy work and looked around. No one was there speaking to me, and I went to work again. Pretty soon the voice seemed to come again, 'What are you doing to get your heavenly home ready to live in? Everything you are working on now is to make your earthly home comfortable.'"

She dropped her work, went into her bedroom, and got down on her knees to pray.

When her husband came home, rather than being dressed for dinner she was dressed for the street. She had a quick dinner, then she said to her husband:

"I want you to drive downtown tonight. We are going to open a rescue mission."

He looked at her. He thought she had gone bugs, but he liked her, and wanted to humor her in everything. So he hitched up one of his fine teams of horses. When they got downtown he had the coachman stand the team at the Great Northern Hotel, so people would not see that sort of an outfit on Clark Street, and down there they went.

Clark Street then had many of the old speak-easies. Thank God, you young people will never know what that means! Do you know what I think of the young Americans of today? They will never see the saloon, they will never know what the old saloon types were. Some of you are saying that the 18th Amendment don't work. I want to tell you that it works among a lot of people. It works among the poor people, especially, and it works among the honest people, too. It works among the real citizens, the men and women that are honest citizens of the United States. I know a lot of people don't like it, but as long as a law is on our statute books it is up to you and me to obey it until it is off our books. You had better do it, too, because the Lord will never bless you much until you do.

Well, Col. and Mrs. Clarke finally bought the old Fitzsimmons beer garden, called the Pacific Garden. They emptied out the booze, put some benches in, added "Mission" to "Pacific Garden," and it has never been closed in 49 years.

Oh, the old gang that was on Clark Street in those days! In the speak-easies they had a little platform here, and here was an old square piano. Somebody would come out and do a dance, and then "All hands up to the bar!" Then a girl would come out and sing a song, and then, again, "All hands up to the bar!" Then somebody would come out and do another dance, and "All hands up to the bar!" once more. It was always worth stopping to see. You can't see it these days. Nowadays they have this shimmying around. That never was dancing! In those days they used their feet, and plenty of it, having a good time. That was the condition down there.

My, they drank whiskey! I know some of that whiskey. You could get three

* Northfield General Conference, 1926.

fingers flung out like that for a five-cent piece, and all the free lunch you could eat: and not only that, but you could have a suite of rooms in the sawdust if you did not have a suite of rooms anywhere else, and if you could get a "Chicago Tribune" and lay down in the sawdust you had as good a room as some people are paying four bucks a day for. You could live pretty cheap down there if you could only go out and get a nickel to buy your drink. The free lunch consisted of rye bread with caraway seeds in it, and a hot dog. If you would eat enough of that dog you could make any Newfoundland puppy ashamed of himself. We used to get whiskey that was made out of fusel oil, red pepper and tobacco juice, but it was a lot better than the stuff the boys are paying six bones a pint for nowadays. Today men get crazy on it and climb trees. In those days they used to get drunk on it.

A Swede came in from the North woods one day and wanted to know if they had any Squirrel whiskey.

They said: "No, but we have Old Crow whiskey."

"I don't vant to fly," he said, "I yust vant to yump around a bit."

In those days you seldom saw them die from it the first day. They just got pickled.

The city mission is the church at work downtown. You know churches are constantly moving out of the downtown district. Eighty-eight churches went out of one district of the city of New York, and at the same time that 88 churches were moving out half a million more people moved in. East of Broad Street in Philadelphia, with 320,000 more people there, there are 42 less churches than there were 25 years ago. You see what I mean. I think it is an awful mistake myself, although I can understand why the churches move out. Folks say, first of all, that the property value becomes almost prohibitive for a church: you have almost got to sell. They get offers of a million of dollars for an old church site, and they say they cannot afford to hold it there in the downtown districts. Another reason is that the folks are moving out, the people who support the churches. But you would not get me to move out! You would say I could not support a church. Maybe not, but I would take an awful long crack at it, for the reason that the men are there, the women are there, the children are there, and they have as much right to the gospel as you have. Another thing, they need the gospel as much as you do.

There is no trouble to preach to that crowd, either. If I had a revival meeting in your church, the first week or two I would have to tell you why you need the gospel.

You would say: "That is all right for the poor bum, but we don't need it."

So I would keep at that church. I would say:

"I want you to understand and realize that you need the salvation of Jesus Christ as much as any bum in the world. The Word of God says that he is no respecter of persons. All have sinned and come short of the glory of God. There is none righteous, no, not one!"

I would keep at them until I had finally got this truth over to them, and after two or three weeks I would begin to give the invitation, and try to get people to accept Christ as their Saviour.

In the mission we don't have to do that. Every one there knows they are sinners. They are ready to plead guilty the moment you bring the indictment. What they are trying to do is to find a way out.

What is a City Mission?

A mission is the church at work downtown.

Be careful there! That was not always the case, and that is not always the case now, because there are things that are named missions that are not what I mean by missions. They are all right in their way. Do not think I am here to say they are not as good as my mission, because anybody that is doing the work of God, and getting folks saved, and is down there living upon the grace of God Almighty, is all right. If he is down there making the crooked straight, and getting the men to believe in the Lord Jesus Christ, and that Jesus Christ is the Son of the living God who lived and bled and died on Calvary, who went to hell and arose again, I am with that fellow, I don't care what he does, I

don't care whether he has any denomination or theology, or not.

The mission I am talking about, the city mission I am asking you to believe in, is a mission that is representing the church in the downtown district.

We have in our mission in Grand Rapids no law but love, no creed but Christ. We are not undenominational, but interdenominational.

You say: "Mr. Trotter, you would be a pretty specimen if you went uptown and tried to run one of those churches!"

Yes, and the preacher up there would be a pretty specimen if he came down to run my mission.

I was converted in 1897, on the 19th day of January, at 10 minutes past 9 o'clock, p.m., Central time, at 100 East Van Buren Street, Chicago, Illinois, United States of America. I was there when it happened. That is the reason I happen to know just when it was.

For six long weeks after I was converted I would not carry a nickel in my pocket because I was afraid I might take a drink. One day God told me I could trust him, and I could go downtown with money in my pocket, and I did not want a drink.

I began to see that missions were in bad with some people. When I said I was converted in Pacific Garden Mission, folks looked at me. I did not know what the matter was.

I was speaking in a town in Illinois one night. I was after the fellow that was down, so I went out on the street and got a meeting going, a meeting of my own.

After it was all over a man came to me and said: "Mr. Trotter, I am a Christian man, and I am glad to hear you talk, and I am glad you are here from Chicago. Tell me about it!"

I told him I was converted in Pacific Garden Mission, and he at once got ready to give me the go-by.

I said: "Come here! What have you against that mission?"

He said: "We had a man come out here and open a mission, and we gave him a lot of money to build a building, and one day he was missing. We woke up to the fact that he had run away with the funds. When we got ready to run another mission two women came to run it, and soon the police raided the place. We closed up forever. If I were you I would talk about Jesus, but leave the word 'mission' alone. We do not like the word. Forgive me for feeling that way about it!"

I said: "Pacific Garden Mission never had a spot on its character!"

I began to see at once, and as I prayed and even cried over that statement I figured it out like this: I found out, as I read my Book and prayed about it, that the Lord God is interested in a bride, and that bride is the church. He is taking out of the nations a bride for his Son. God is interested in the church, and so I said, We will just hitch the mission up to the church, and make it a part of the church at work, just as the Young Women's Christian Association and the Young Men's Christian Association are the church at work for young women and young men.

The mission is the church downtown, working for the man that is down and out. I thought that would be the easiest thing in the world, but I found out they would not stand hitched.

I went to Grand Rapids by invitation, and I said: "I am coming over here to open this mission in the name of the church."

Bless your heart, it did not take them long to say: "We don't know who you are! We don't like to have anything to do with a mission."

But pretty soon we got to a place where we got the church back of our work.

The Grand Rapids Mission has a building with about 2100 seats in it. We can now say, "This is the church at work downtown." We have no membership.

When we found that the mission was successful in Grand Rapids, they wanted a mission in another city, and I went and opened one. I said first, "I will come when the preachers want me." When I opened in Cleveland, Ohio, I think there were 132 ministers who signed the call for a mission in Cleveland. I said I would only go when the church of Jesus Christ puts its seal upon it. It has been my privilege to open some 67 of these missions up to date. I have opened every one of them in the name of the church of Jesus Christ.

The remarkable thing is, we are down

there with no law but love, and no creed but Christ, and we just use him for everything. We don't have anything to do but to preach the Lord Jesus Christ.

How We Work.

How do we do it? We do everything to bring a man to Christ. If he is hungry, we feed him. If he needs a bed, we give him a bed. We have not a bed in the mission, except my own. We have not any restaurant in the building. We use the regular restaurants and hotels. If a man needs clothing, we put it on him. If he needs help, we get him that help. If he needs to get out of jail, we always see to it. We have a worker in the police court every morning. Hundreds of men have been paroled or given a suspended sentence and turned over to us. We do everything we can. If a man's family needs care, we give it to them. We have missionaries who call in the homes.

Let us take a concrete case!

Here is a man who comes into the mission one night. He sits back in the room. He is not in very good shape. We don't ask any questions, whether he is a Catholic or a Protestant, a Jew or a Gentile. We do not care what color he may be. He has a soul, and Jesus died for him. We have a song service. We sing the songs they fancy, and we sing louder and we open our mouths wider than you do, and we sing as if it was part of our game. And we do not have to beg anybody to take the front seats. They like them.

Well, that man comes in, and we give an invitation. We ask him to come to the Lord Jesus Christ. We give a message from the Word, then we get men to stand up and tell how Jesus Christ saved them. The man will come forward.

I will tell you what sort of testimonies they are. I will tell you about myself, and so kill two birds with one stone.

I went through the gold cure, for instance. I made resolutions, and every one of them I meant, and then I broke them. I promised a judge that if he would give me a suspended sentence, give me an opportunity to reform, I would quit. I meant it. There is not a drunkard in the world that wants to be one. I hated it. I did not want to be one. I even went so far as to open

Rev. Melvin E. Trotter of Grand Rapids.

my veins and sign the pledge with my own blood, only to break the pledge before the day was over.

You can make up your mind that I had plenty of good friends. They stuck by me, and they did everything for me. They finally gave me a splendid horse and buggy. I got out in Iowa, because that was a prohibition state. There was the chance of my life. But I could find liquor in Iowa, somehow or other. It was not all that it was cracked up to be. We went too near the river in the beginning. We would go down on the river, and there were 117 saloons in Davenport, and not a key to any one of them. I finally sold my horse and buggy. I had $225 in gold that did not belong to me. I went from bad to worse, and from worse to Chicago.

The temptation was great to do what so many did that winter. The police said 2300 men and women took their lives by the viaduct route. The Illinois Central was building a track from Van Buren to Randolph Street. They just built a viaduct out, and filled dirt in until it was above the water line. Under those piles of dirt are so many men and women! The winter of 1906-1907 was a terrible winter there. I have seen several bad ones since then, but I have never seen one quite like that.

I had no underclothing on, and no socks. It was the 19th of January. I had an overcoat on, which I had pinched from a dummy outside a clothing store. I picked that

coat because it looked big. Many a time I blessed that overcoat, for it kept me warm. I went back after I was converted, and paid for it. They cut off about half-a-yard from the tail of it after I was saved, and I wore it a long time. That was the one thing that kept me from freezing to death.

As I walked up Van Buren Street I heard singing, "Throw out the life line across the dark wave." I stopped as though I was shot. I listened. I knew that song. A little fellow named Tom Mackey, a former prize-fighter,—he lives in California now,—came behind me and pushed me into the mission. The door opened, and the steam came rushing out. Immediately I went to sleep: I could not stand that atmosphere. They woke me up when they started to testify. Men got up all over the room. A man got up over here, and said he had been a drunk, and Jesus saved him. He said he did not want a drink any more. Pretty soon another man got up and told the same story, and another man told my own story. Finally a girl got up in the middle of the house, took hold of a chair in front of her, and said, "Mrs. Clarke found me in the street. I want you to pray for me," and she sat down. We all knew what street. Finally a fellow got to his feet. He said he had been for 17 years in the penitentiary, and he was born in jail. That was the only word that brought me back to where I knew who he was. Pretty soon he told how he was converted, and he did not want whiskey, and he rattled silver in his pocket. I love to carry silver dollars, because I heard him rattle those dollars. If a man had given me two dollars then I would have mortgaged two years of my life and let him kill me for them. I have wanted a drink so bad that I have sold the shoes from my feet in winter time.

When this fellow got up and told his story I said: "If God can do it for him, he can do it for me!" and he did.

Instead of telling you a story like that I would rather stand here and preach the gospel, yet I have told God he would never hear the last of it. Somebody told his testimony for me, and I have done it ever since I was converted.

When Harry Monroe gave an invitation I jumped to my feet. Of course, I was unsteady, but Harry jumped from the platform, and that big Irishman got ahold of me. He knew what condition I was in, and yet that man put his arm around me.

He had me pray, "God be merciful to me, a sinner!"

Like a parrot, I prayed it after him. It was not what I said. It was a broken and a contrite heart that God never despises. I wanted God.

My mother taught me to pray at her knee, "Now I lay me down to sleep," and I never have failed to have an appetite and a hunger for God. The first time in my life I ever heard that the gospel could save a broken heart, I gave my heart to God.

Why didn't I come sooner? I never had an opportunity. I was confirmed, I was baptized, but I never was invited. The first night I ever heard that God could save, I gave my heart to him.

Ever since I have been testifying for God. For 29 years I have been doing it, and I have never changed my text. I tell it just the same as I did then. The same Jesus saves now as saved then.

I have seen literally thousands and thousands of men and women come in lost and go out saved, come in sinners and go out saints. I have provided more than a hundred mission superintendents, men who were down and out when they came to the mission. I have dragged men into the presence of God when they were so drunk they could not see, only to go out sober, and never want to drink from that day until this.

I don't deserve any credit for being sober. I have never wanted a drink since. When Christ comes in, old things pass away and all things become new.

A man took me to his home that night. You will find in my mission tonight, if a girl comes forward, Sophie will have a line on her whereabouts. Some woman will take that girl to her home. That is what I am long on, Christian homes. I have no institution for women, no home for fallen women. Our women are saved women, and they take these girls to their homes. We men do the same thing for the men. We put the man to bed in a hired hotel room. Tomorrow morning, before he gets up, one of our gang is there to see him, to ask how he is doing, and to bring him

out and have breakfast with him. They will sit down together, then go to the mission and have a word of prayer. The man starts looking for a job. If he does not get a job by noon, he will come to see us. If he does not get a job by the next morning, we will get him one. When he is fit for publication, when he is decent, we will turn him over to the church.

Eleven times out of ten they choose the church they were raised in. I never tell them what church to go to. I tell them to find a church where they preach the Word, where they believe in conversion, where they believe in the deity of Jesus Christ, where they know there is only one name given under heaven whereby they must be saved.

The church members support us. We try once a year to get enough money to run the mission. Instead of going out every day raising money, we try our level best to get the money in one day, and then have our hands free to win souls for Christ. It used to be that we would go around all the time begging. As it is now, somehow or other we get pledges for $25,000 in one day. It takes about that much to run our work. For twenty-six and a half years in one mission I find that somehow or other we get it. I have known the time when we did not know what we would do the next day, but the next day the money would always turn up. The Lord never gives us much in advance.

You have heard an appeal for missions every night this week. I now bring it on the city mission side. If you want a place where your money will really bring results, we have it. The first twelve months in Grand Rapids, for every $1.60 we spent we had a man or woman standing up praising God for salvation. That is rather a good investment. So if you have money to give, and you want to give it where God will bless it, a city mission is a good place for it. Find a mission in your own community and put your money and your interest into it!

THE LORD OPENS THE WAY.*

Mary P. Stone, M. D.

It is a great delight to come to Northfield again to see some old friends, and it is befitting that at your missionary gathering you should have the products of missions.

I am a product of missions. My father was the first convert to Christianity in central China, and he afterwards became the first native minister of the gospel of Jesus Christ there. My mother was the first woman convert in central China, and she became the first Bible woman and the first day school teacher. I had the privilege to be born in a Christian home, and I suppose I was the first girl to grow up in central China with natural feet. You all know how the missionary society practically brought me up: brought me here to America and gave me a medical education, then I went back to Kiowchang and worked for the society for 25 years, after which the Lord opened the door wide for me to go and work in Shanghai.

At first we said we would be willing to just do a little work. We never dreamed that the Lord had a big work waiting for us. When we went we said, "Lord, we will go anywhere with thee!" and because we had experience that the Lord always answered prayer and that the Lord is still a miraculous God and still works miracles, we were not afraid at all to go to Shanghai independent of human help. We knew that the Lord is still the living God, and we went over there, and the Lord has honored our faith, and really it is a miraculous work that he has enabled us to do.

I just want to fill this fifteen minutes with some of the miracles he has done for us.

Even when we first landed the securing of a rented place was miraculous, because the missionaries all told us:

"We have so many missions in Shanghai, we do not want any more missionaries. There are plenty of missionaries."

We said: "Why, surely there is room in the native city for us!"

So we went right into the native city. The first day that we landed, the 17th of August, 1920, we were shown a Chinese

* Northfield Women's Foreign Missions Conference, 1926.

orphanage, and we asked a friend who was in charge of the orphanage:

"Do you know of any Chinese place that we could rent in the native city?"

He said: "I don't know the city well, but I have a friend who knows that part well."

So next day that friend came in an auto, and they took us to the very spot that the Lord had in store for us. They took us to a big house. The Chinese told us it was a haunted house. It had been used by the Chinese minister to France for his French house, and a French woman died in that house, and the Chinese said the house was haunted: that every night a white arm would come and take hold of people. So nobody dared to go and live in that house. But we went to see the place. We looked it through. We knew it was haunted, not with ghosts but with flies and mosquitoes. We rented it, and of course we screened and cleaned up the place, and we found it was a beautiful place for work. So we stayed in that house until the Lord made it possible for us to secure land, and the land that we have now is right next door to that haunted place.

How we secured that land came about in this way. We saw another big Chinese house across a creek, and nobody went in and out: we saw only one gardener, or caretaker. He was chopping down those beautiful old trees in the premises, and we said, "Oh, look at that! Look at that wicked man! He is cutting the trees down, those beautiful ancient trees!" He was just a caretaker: he had no sentiment or consideration. We looked to see who owned the place, and we said, "Oh, if we could only rent that place we could use it for a hospital; we could change those rooms into wards for hospital use!" We knew we had to enlarge, because already students had come and we filled the rented house with dispensary and school, and we did not have enough space for a hospital.

So one morning my sister and I said: "We must pray and ask the Lord to guide us." We had already sent teachers and men of influence to try to get that place, but nobody could gain entrance into that compound. It was so mysterious. Well, one morning my sister, Dr. Phoebe, said:

"Now let us pray and ask the Lord to guide us!"

After prayer we went over to the place. We met just a little girl, and she came bouncing toward us. She said:

"Teacher, won't you allow us to study in your school next year?"

I said: "Yes, of course we want all you children who want to come and study! Come!" And we said, "Can you show us how to go into that house?"

She says: "Yes, I live in there."

And she went to the place, and there was just a little string hanging by the door. It was bolted inside, and all she did was to pull that little string, and that bolt opened inside.

We said: "Child, how did you get in?"

She said: "Well, we are just squatters. We go from place to place, and my mother happened to come here, and we just came in to sleep."

The place, we found afterwards, was gambled away by the owner one night, and he never could buy it back, and it was left in ruins.

So we went in. My sister said, "Oh, these rooms we can turn into wards and into private rooms!"

I remember one of our friends, a Mrs. Cash, who went over to see it. She came back and shook her head. She said, "O Mary, you can never get your rich patients to go into that house!" But after we fumigated and disinfected and cleaned the place, and whitewashed and renovated it, it was all made new, and the patients did come, and the Lord opened the place for us. A number of friends over here who were interested made it possible for us to get that land. Oh, it was a wonderful thing!

We did not know that the Lord had in addition to the house ten acres of land right around that neighborhood not occupied. Now it is usually impossible to get any land in that region. But the Lord kept it all together, owned by different people, but we were able to get the land. It was wonderful!

After we secured that house of course we knew we had to have a telephone. But we couldn't have a phone in the Chinese city. They said:

"Why, the Chinese minister to France could not get a telephone in his house! How could you get one? Business men

have laid down $500 on the counter, and they would not install a telephone in the native city. You cannot get it."

But our friends said: "Why, Dr. Stone, you are so far away from East and West, South and North, Shanghai is so big, we cannot get hold of you unless you have a telephone."

We knew we had to have a telephone, and again we asked the Lord: and although they said we could not get it, because the Chinese minister himself could not get it, —he had the wire to pull, and he could not pull the wire hard enough,—yet we knew we had to have it, so we prayed. We knew we had the Supreme Ruler over us, and we asked the Lord to make it possible.

One day a chance acquaintance on the boat coming over to America came and visited us in Shanghai. He said:

"Dr. Stone, why don't you write to the telephone company and ask them to send an expert to see?"

That was quite a suggestion, so I wrote immediately. Next day the expert came.

"Oh," he said, "it is too far! I took one hour to ride in the car to come, and then I walked about ten minutes after leaving the car line. It is too far. I am afraid I cannot help you."

He was just ready to go away.

"O Lord," I prayed, "don't let him go away without helping us!"

Just as he was getting outside of the gate he said:

"What is that? Why, that is a telephone post!"

I looked. I said, "I never saw that before." You see I could not recognize a telephone post. That was the private line to the arsenal. And he said:

"In half an hour you can have your phone."

All he did was to connect the wire from that post through a little hole drilled in our window, and let the wire in, and there we had the telephone!

How often I have thought that the blessings, the resources of heaven are so near, only we do not know how to connect with them! We need the expert from heaven, and that is our Lord Jesus Christ. He is our leader, and he is the new and living way. Through him the heavenly resources are open to us.

After that, calls came from all over Shanghai for us, and patients came. You see, they could telephone home from our hospital. So it was wonderful how the Lord opened the work.

And having our hospital even is a wonderful miracle to us.

One day when we were just glorifying God and praising God in the church, the husband of a patient came, and he said:

"What are you people doing? What is all this about?"

We said: "We were just praising and glorifying God, and now we are asking the Lord to make it possible for us to build a hospital. Some friends in America want to help us, but the gifts sent over are not quite enough, and we want our Chinese people to help out."

He said: "How much do you need?"

"Ten thousand dollars more."

He said: "Write me down for ten thousand dollars, will you?"

It nearly took my breath away. But I thought that was wonderful, how the Lord answered prayer. That is the way the Lord answered prayer right and left for us.

I can tell you wonderful stories of how the Lord opened the camp of soldiers to us.

When we started to open the place where we live the people said: "You have gone to the hardest spot in Shanghai. You cannot do any work. On one side you have the arsenal, on the other side you have a camp of thousands of soldiers, and when there is a war they will have martial law, and no woman would want to go to that hospital."

I said: "The Lord led us here. We did not know where to locate, and the Lord located us here, and if it is the darkest part we want the light of the gospel there."

And do you know how the Lord opened that camp of soldiers to us? We sent our pastor. He could not get in. We sent our Bible woman. She could not get in. We tried our best. We could not get in.

One day,—it shows how the Lord can make things possible that are impossible for us to do,—one day, we did not know how, a stray dog came into our yard and took a torn Bible from somewhere, and carried it straight into the camp. The

soldiers were so surprised to see a dog with a book, so they all chased the dog and got hold of the book. They started to read, and you know, when you read the Bible those stories are so wonderful. But the book was torn, and they could not finish the story, so the soldiers came to our place. I remember I was preaching that morning in the church, and I was preaching on the prodigal son. After the service was over I gave the invitation for the people to stay if they wanted to, and ask questions. The crowd of soldiers that came in stayed and told us the story they had been reading, and said, "May we get a book like that?" We were so delighted, and we sent them a lot of Bibles into the camp. That is how the Lord opened the work for us in the camp. And now they come every day to the church: every Sunday, every prayer meeting time they come.

In the same way the Lord opened the arsenal. We thought we could not send the gospel into the arsenal, but one of the arsenal boys came to our meeting and stole a hymn sheet. And you know, when he went back he was so troubled. He said: "I didn't want to steal, and those people are so kind. Why did I steal?" His conscience was troubled. And he said, "Now that I have stolen it I will strike a match and see what it contains." The first thing he read was, "Just as I am, without one plea." He read the hymn sheet through, and was so convicted of sin that he knelt down and said, "Tomorrow morning I want to go and return that"; and he came.

We said: "Oh, won't you come today and bring more boys?"

He went back and returned with 80 more boys from the arsenal. And you know, they came daily, and we had to start Bible classes for them. They came steadily for two years, and they knew their Bible before they graduated from the arsenal and went home; and we know that they were converted Christians.

It is wonderful how the Lord has called me now into evangelistic work. It was when the students were in such a terrible uproar through the killing of nine students on the Nanking road. All China was aflame over that. They thought it is an injustice that the students should be killed like that. It is a long story, but I want to tell you.

We Christians and missionaries prayed hard for a big revival in our church in China, but we did not know how it would come. I used to wonder, "O Lord, if the Chinese students could do such a marvelous organization work in the schools that they have such a student movement in China now doing this destructive work, why can't we Christian students organize and do some aggressive Christian work?" Well, I prayed and prayed. I didn't know how the Lord would answer my question. I remember I dreamed. I prayed so hard I dreamed. I dreamed that the Lord Jesus was standing there, and so lonely, so lonely, so grieved, because the adversary was sowing tares everywhere. And I came up to the Lord and I said, "Lord, won't you use me to help?" I didn't know how he would use me to help until one missionary from Japan was sent over to China. He was a British missionary, and for a British missionary from Japan to come there at that time seemed to be a piece of foolishness. But the Lord used that to show his wisdom. To make a long story short, I followed that preacher with three weeks of meetings with missionaries, and then for three weeks after he held meetings for the Chinese leaders. I just felt that the Lord called me to do that work.

One morning, as I was sitting with my sister in the church,—very seldom my sister, Dr. Phoebe, and I could go together, because we would be called out, but that morning we were together. And after the meeting I said:

"Sister, what did you hear this morning? I heard the call to go to do this work amongst the students."

My sister said: "Sister, if I consulted with my feelings, and if I saw the medical need in China, I would say No. But I know that would be like Peter trying to walk to Jesus on the waves; but my eyes now are fixed on Jesus, and everything is changed."

And I said, "My outlook is changed, too." I am so glad the Lord has made it possible for me to weigh the different things, and now I know what are really the eternal values of things.

In China, when we want to conduct the

crystal water from the hill, we do not have iron pipes, but we have bamboo sticks. The bamboos have to be lopped from the branches, taken from the grove, and then the inside partitions have to come out. Well, the Lord knocked out all the partitions in my heart. I tell you I had to yield myself, to live the surrendered life. I learned from those meetings that in order to honor Jesus Christ, in order to have the Holy Spirit dwelling in our hearts, we have to let everything go, but hold Jesus up. And I found that with my heart I have to surrender my conscience, my will, my mind, my memory, my imagination, my affections, my desires,—everything to Jesus, then Jesus would come in fully and dwell in my heart.

Well, after the Lord came in fully I saw the need, oh, so much more clearly! And now I am going throughout the colleges and throughout the churches in China. You know, although I am a Methodist I belong to all the denominations in China, because wherever I go they all send for me, and I go to their churches, to their schools, and the Lord has opened the way for me. And I want to tell you one thing, that some of the Chinese Christians have never heard, have never made the distinction, that Jesus Christ is the only Saviour, different from Confucius. This is the situation I found in one school among some of the professors.

I said to one: "How long have you been a Christian?"

"Ten years."

And to another: "How long have you?"

"Nine years."

But when I came to a prayer meeting I found they did not know how to pray. And then I wanted to probe to the bottom, and I found that they did not know much. They said, "We knew about Jesus Christ being our Saviour, but in the same sense that we knew about Confucius, and Lenin, and Trotzky."

I said: "Oh, do not mention Jesus in the same breath as you mention men! I went to see the grave of Confucius, but Jesus is the resurrected Lord. Jesus left the empty tomb. Sun Yat Sen, he is dead. Lenin is dead. Confucius is dead and buried. Jesus is the living, the resurrected Christ, and that is the difference."

That is the difference between our Christianity and the different religions in the East. And I tell you, when I learned that we have to fix our affections on the Lord Jesus above, to have the center of gravity changed from the center of the earth to away up there, with Jesus as our center of gravity, then my outlook, everything was changed.

Now I have relinquished my medical work to my sister. I have been in the medical work for thirty years. The Lord has blessed our medical work. I cannot tell you tonight how we did Red Cross work; how one man was shot through the head, and the Lord helped me to pull him through. I thought he would be paralyzed, but he was not paralyzed. Some of those soldiers were converted in our hospital, and the Lord blessed us too while he used our feeble efforts. He really has helped us to make some wonderful cures. I know it was because the Lord wants us to realize that if we keep our eyes on him he is going to undertake for us.

O friends, here where D. L. Moody used to live, I never understood how Moody was so successful in winning souls until I read how God used Moody because he lived a surrendered life! I never knew until I found that that I did have to live a surrendered life. And I want some of you who live the surrendered life to come to China to tell of the living Saviour, the wonderful Saviour, the resurrected Saviour who is now above. He is the same yesterday, today, and forever. He said, "I was dead, but behold, I am alive forevermore!" Oh, it is such a privilege to tell you of him! And I plead for more missionaries. I do not want you if you are not filled with the Holy Spirit. The Holy Spirit is the director of the church, and if you are not directed by the Holy Spirit please do not go, because we have already so many missionaries who do not know what the surrendered life is. Those of you who live close to Moody's heart, who live close to Moody's life, who know the surrendered life, who know how to lift up Jesus, I want you, and I want you to go quickly. If you have to go on faith, go on faith! The Lord supplies every need. I can tell you, if you want to go to Shanghai, you can see how the Lord supplied us with

a school, with a hospital, with a church, and with our workers. We live on the Lord, and he is the same for you, and is able to keep you.

We are now going back with several missionaries. We have a missionary who is going to help in the financial work, a missionary who is going to help in the medical work, a registered nurse, and another missionary who is resigning from a big position in Philadelphia. She wanted to go on faith, and last week we spoke in a church, and the church wanted to support a missionary, and so her support was taken up. So just as quick as you surrender yourself the Lord will take you out to work for him.

I want to praise God, I want to witness that the Lord's Holy Spirit is in my heart: and that is the earnest of our great inheritance, because we know that he wants to dwell in our hearts.

THE POWER OF MEDICAL WORK IN THE ARABIAN MISSION.*

Louis Paul Dame, M. D.

Of all the Moslem countries in the Near East, Arabia is the last one to feel the influence of Western learning and the life-giving throb of nationalism.

Afghanistan with a progressive young ameer is fast putting on a cloak of civilization and Western learning.

Turkey is surprising friends and foes alike by reëstablishing a greater Turkey which is in the estimation of a great many people unique in the history of nations. She has separated the church from the state, deposed the caliph, and is breaking down the power of Mohammedanism within her boundaries in a way that a few years ago was thought to be impossible.

Persia has deposed its shah, and the present strong man, one who has risen from the ranks, is proclaiming nationalism and religious liberty throughout all the land. Already nationalism is undermining Mohammedanism, and several new churches have been organized and new converts are coming forward boldly where a few years ago they would have been threatened with death.

India and Egypt are more and more speaking in the terms of India for the Indians, Egypt for the Egyptians: less is being heard of Mohammedanism, and more of nationalism.

But Arabia as yet has no such cry, no such problem. Arabia is not on the highway of world trade and travel. So far as is known, she has no oil or coal or minerals that foreign nations desire. Most of the land is barren desert, and production is not sufficient to provide for her own people. Arabia is furthermore almost entirely inhabited by Arabs, and is ruled over by Arabs. There is no united Arabia: in fact, in a great many provinces each town and each section is ruled over by an independent sheik, or ruler. It is only in the interior, where the proud and fanatic Wahabis live, that there is unity. There rules the powerful sheik, Ibn Saoud, recently proclaimed sultan of Nejd, and because of his victory over King Hussain and capture of Mecca and Medina he has also been made king of Hejaz. And this powerful sultan is getting more and more of Arabia under his sway.

But Arabia, the land where Mohammed was born, is one of the least progressive of all Mohammedan countries. There you still find in towns and among the nomads men and women who are living as did Abraham, Isaac and Jacob. While Persia and Turkey as nations are throwing off the millstone of Mohammedanism, vast stretches of Arabia have reverted back to bigotry and fanaticism such as has seldom been found even in that Semitic land.

Here the Arabian Mission of the Dutch Reformed Church has labored for 35 years, slowly but surely making headway, making new inroads, planting new stations, and gradually winning more converts to Christ.

To open new territory, to break down prejudices, to bring people in contact with the gospel, has been the great task of the medical missions, though taking our work from a strictly medical point of view we could easily justify our existence. Last year in our hospital in Bahrein alone, with

* Northfield Women's Foreign Missions Conference, 1926.

one doctor and one American nurse and some native helpers, we treated 33,000 patients in the dispensary, performed 758 operations, and visited 992 patients in their homes. Men, women and children not infrequently travel twenty to thirty days on camels, donkeys, sailboats or steamers to come to us from all parts of Arabia and from the far interior of Persia. And how the medical work is opening up these countries is what I want to talk to you about this evening.

The Opening of Kuweit.

Kuweit is the last station that was opened in the Persian Gulf.

Some fifteen years ago, before any white missionary was permitted to enter into that town, we had there a Syrian Christian colporter. For some reason he was ejected from the place, and Dr. Zwemer, whom you all know, went there to see if he could straighten out the trouble. But he too was driven from the place. Dr. Thoms went there also to see if he could find out what the trouble was, and he was refused admission. A short time after, Dr. Van Ess went there to see if he could pour oil on the troubled waters. He went to the sheik and announced himself as a guest, and after having done that, the Arab sheik was in duty bound according to Arab hospitality to entertain him for at least three days. During those three days Dr. Van Ess did all he possibly could to keep the place open, to influence the sheik, but to no avail. After the three days he was to be sent away. But there was no facility for sending him, and so it was decided to keep him another ten days, when the next steamer would come, and he would then be sent away. He walked through the bazaars, tried to sit in the shops, tried to carry on conversations with people, but an order had gone out that no one should speak to the Christian infidel, and so everyone turned a deaf ear to him.

Just outside the city, on the seashore, is a little rise of ground. Here, in his loneliness, he used to repair in the afternoon to meditate, read his Bible, and pray for the opening of Kuweit. When the steamer arrived ten days later, he was sent away. Today we have in Kuweit on that very mound where Dr. Van Ess used to repair in his loneliness and pray for the opening of Kuweit, two mission hospitals, one for men and one for women. We have also two missionary residences, a native house where services are carried on every Sunday, and a boys' school.

What was it that opened Kuweit?

We had at that time a flourishing hospital at Busra, and Dr. Bennett's fame as a physician and surgeon had spread far. The sheik of Kuweit heard about this, and knew of his fame, and sent some of his leaders there for treatment. He was so impressed by the work of the hospital that he wanted a hospital in his own town, and so he sent to the mission and opened his doors to its medical work, so that we have there now a station.

In Bahrein.

At the present time in Bahrein we have under construction a second hospital for women and children. Twenty-five years ago Dr. Zwemer was in Bahrein, and he tried to buy some land for the hospital which he then wished to build. We had no hospital at that time. He spoke to the sheik. No one would sell him land. He spoke to the richest merchant. No one would sell him land. Finally, after a long wait, some men came to him and said they knew of a plot of land that they would be glad to sell to him. They showed him the plot, and they made an agreement to sell. Papers were drawn up, a deposit was paid, and everything seemed to be ready. Then one evening, late at night, one of his good Arab friends—and they were few,—came to him and said that he must not buy that land, that it was holy land: a mosque had once stood upon that land, and it had become holy land, and could not be used for anything else. These men had plotted together, with the consent of the sheik, that they should sell this land to him for an exorbitant price, and allow him to get all his material together, and when the walls were up they would come to him and say, "What are you doing?" Then they would explain that this was holy land, and it could not be bought or sold: therefore he would have lost everything, and would have to leave the walls as they were. Dr. Zwemer, of course, was grateful to the friend, and he did not buy that land. Later on, a year or two afterward, some land was obtained.

But I want to tell you a story in contrast to that.

Three years ago we also wanted to build a hospital. Our other one had become too small, and we wanted something for women and children alone. We went to the sheik, a son of the sheik with whom Dr. Zwemer dealt, and we told him that we needed some land for a hospital. We told him the site that we would like to have, and he sent one of his agents to look it over. This agent said:

"Here is a plot a little bit nearer. Why don't you take that?"

We explained that because of the sandy soil it would not be good for building, and we would prefer the one a little bit farther away, which had a good stone base.

The agent reported this to the sheik, and two or three days afterward we received a letter from the sheik saying that he was giving the mission that whole plot of land, the sandy part as well as the stony part, about four times as much as we actually needed, as a gift for the work the mission had done in the last 25 years.

Then we asked the Board for some money, and as usual the Board did not have enough money. So we went again to the sheik, and told him we thought the people of the town who had received so much benefit from the hospital ought to subscribe something toward the building of this new hospital. We asked him if he would be kind enough to write a superscription on the petition, and we would go around to some of the rich merchants. He said he would gladly do that.

Two days afterward the petition came with a superscription written by the sheik, and the first gift of 5000 rupees (about $1600,) for the building of that hospital. When I left we had collected 20,000 rupees, or about $6520, which was sufficient to build the hospital with the help that we had already received from the Board.

The Story of Oman.

Then there is the story of Oman!

For 16 years the interior of Oman had been closed: no white man, missionary or non-missionary, had been allowed to enter the interior. Before that it had been open. Several of our missionaries had been there as evangelists and medical men, but now for sixteen years, because of trouble with the interior sheiks, the country had been absolutely closed. About four years ago a treaty was made between the interior sheiks and the sultan of Muscat, and although it was an armed neutrality, yet traffic and travel were resumed. A great many people from the interior came to our hospital in Bahrein. By the hundreds they came, and as they went back I sent letters by them to their leading sheiks. In two years of this one-sided correspondence I only received two letters in reply.

After two years we went to the coast anyway, telling a sheik of the interior that we were coming and would be glad to have an invitation from him to come into the interior, because we knew there were a great many people who needed medical treatment. We sent a special dispatch rider on a camel to his interior capital, and told him that we had arrived. When finally his answer came it was favorable, so we set out and traveled 50 miles inland on donkeys, and set up a dispensary there.

We were there about three days when difficulties arose.

The first difficulty was that we had a great many women coming for treatment, and the men did not want to have their women come alone, yet the women did not want to have other men come there with them. We decided that women only should come on particular days.

There was also in the interior at that particular time a man who had been driven out by some European government from his home in Tripoli, North Africa, and he had made a vow that he would do all he possibly could to keep the white man out of the country where he lived now, because the white man had kept him out of his country. So as soon as we arrived this man began to write letters to the ruling sheik, to the religious sheik, and to all the religious teachers, stirring up trouble against us, saying that we had come to spy out the land, that we had come to do proselyting, and that we were really enemies of the Arabs.

We never open our dispensary without having prayers,—the reading of Scripture, a short talk, perhaps the singing of an Arabic hymn, and prayer for the healing of the sick. A goodly number of the religious teachers came to these.

After three days of considerable difficulties we were told that we had better quit praying. We explained that because we felt the Lord had blessed our work we could not quit praying; that we had to pray for the people who were coming to us for medicines and for operations; and that we believed the Lord would bless our work only if we asked his blessing upon it.

Then a letter came forbidding my colleague to leave the house. He had been distributing some tracts and doing Christian work in the dispensary. We told the people we would not work under such conditions, that they would have to have both the gospel and the medicine. So these orders were rescinded, and other troubles were overcome.

We received a great many patients there, some from the ruling sheik himself. In 35 working days we treated almost 5000 patients and did 500 operations; and we felt we were thoroughly repaid for the difficulties we had met.

That is the story of Oman!

The Story of Nejd.

Now the story about Nejd!

The opening of that vast interior has been the cry of the Arabian Mission ever since its founding. Yet look at the task, look at the difficulties,—a trackless waste, a waterless desert, an inhospitable people! When about 15 years ago there was a revival of the fanatic Wahabis, the thing looked more impossible than ever before. The interior, because so little has been known about it, has always seemed mysterious. Soldiers of fortune have set out several times to penetrate it, journalists have tried to go in to expose the mysteries of the place to the public, scientific societies have at various times attempted to send in representatives to explore the region, and several European governments have time and again attempted to send representatives to the capital of the desert to gain a sphere of influence. Yet, with a few exceptions they have failed, and Nejd is still free and independent, and many of its mysteries are unsolved. It is true that during the war a representative of a European nation was there for about six months, and distributed large amounts of gold and silver and gifts. But there is a more interesting story than that, the story of a great human need.

During the influenza epidemic the sultan's oldest son and heir apparent was stricken with the dread disease. In his extremity he sent for Dr. Harrison, who was then in Bahrein, to come and treat his son. Unfortunately, by the time the doctor arrived the boy was dead; but the interior had been opened for the mission, and he remained there about two weeks and treated a great many patients. Two years later he was again invited, and two years after that I made my first visit into the interior, making a stay of six weeks. Then two years ago I made my second trip, it being the fourth trip for the mission.

For years and years the mission had tried to penetrate the interior, but without success. In the last ten years the missionaries of the cross have been able to enter at four different times. It is the medical work which is opening up Nejd to the gospel.

I want to tell you a little bit about this last trip, when I was invited to come and treat the sultan's father.

The capital of Nejd is about 250 miles in the interior. We are located in a group of small islands in the Persian Gulf, just off the mainland. When we receive such an invitation we must pack enough medical supplies and hospital apparatus for two to four months, because nowhere can medicine be obtained.

When this invitation came to us and we had prepared all our necessary stuff, we received permission from the British government to go in, and we started. On the second day of the slow interior caravan trip we met two fast dispatch riders on camels coming from the sultan. They had a letter for me, stating that the sultan himself was seriously ill, and he wished me to come with all possible haste. So late in the afternoon we opened up several cases of medicines there in the desert, took out what we thought would be necessary, got on our fast trotting camels with one of my riders and one of the dispatch riders as our guide. On the fourth day we came to the capital.

We were led at once to the sultan's castle, and I was ushered into his chamber. He was a very, very sick man. I had seen him before, the picture of health and alert-

ness and energy, and this time he could barely walk. As he approached me he mumbled words, because his face was so swollen he could hardly talk. He said:

"I am so glad, my friend, that you have come! I thought you would be too late, but now I am in your hands. Do whatever you please!"

Fortunately, a week later he was well enough to hold a great reception, to which at least 5000 people came to congratulate him upon his recovery. The next day he held the special prayers, the Friday prayers, at the mosque, and a great many people came there too, and there was a procession along the street from the castle to the mosque.

Muslim Fanaticism.

We remained there six weeks, treating a great many people; because, although the people reviled us, calling us dogs and infidels and wishing the curse of God upon us, hoping that we would never return to our home in safety, yet they came to us in great numbers for medicines.

I well remember one time when I was coming from my house, just a little way from the castle, going to the castle to see some patients there, that there was a group of some 18 Bedouins coming out of a mosque. They had just said their prayers, but had forgotten about them again. One of the last to come out saw me coming,—although I was just like an Arab, black beard and all, yet they can always tell a stranger. He beckoned to the other men and said:

"Here comes that Kaffir! Here he comes!"

So they all lined up in the street for several rods as I came along. I saw what they were up to. As I came to the first one, he said, "O dog! O you Kaffir! God curse the Kaffir! God kill the Kaffir!" And so on, until I had passed the whole lot of them.

After I had been to the sultan's I went back to the house, and at the same spot two of these men were still standing. I wondered what they were up to this time. They followed me at a safe distance. When I went into the house they followed me, and as soon as they were in the courtyard they came and asked me for some medicine, because they had tummyaches,—that was all!

The first three trips into the interior had been only as far as Riad, the capital of Nejd. This particular time, perhaps because of the sultan's recovery and also because of a request we had placed before him some time before, we were allowed to go still another 250 miles into the interior.

The first town was a distance of five days' camel ride. We arrived there on the afternoon of the fifth day. This is the town of Shukra, a bigoted, fanatical place, where people barely speak to you. When you say, "Peace be upon you!" they say, "Peace upon the believers, but the curse of God upon the unbeliever!"

Slave-Traffic in Arabia.

This town is the center of a good deal of slave-traffic. I wonder if you know that there is a great deal of slave-traffic going on in Arabia? The black people are brought over from Abyssinia, smuggled into the smaller ports along the Red Sea coast, and then sent to Mecca or Medina. Then they are sent on usually to Shukra, because Shukra is the center for distributing them. There I saw in the slave-market some 18 men, women and children on examination, being marched up and down just the way we do at at our horse-fairs, and being sold as human beings! I saw also in another town some thirty women dressed in red calico dresses, single file, going through the streets, being sent to the market in the town, there to be sold, and those who were not sold there to be distributed to various other places. I saw in the open desert, five abreast, little children, little boys and girls. I saw at the gates of Hofuf 39 black men, women and children waiting at the gate of the town for the customs man to come to place import duty upon them. Slavery is still going on in Islam, and it is Islam which is continuing slavery from Africa to the Arabian coast.

From Shukra we went to the next town, called Aneiza. This was another five days' trip. Aneiza is called the Paris of Nejd because it is so different from every other place. Most of the places are fanatical and bigoted, but at Aneiza the people are extremely hospitable and cordial; they receive you with open arms. They entertain you. Every night we had invitations to go to at least four or five different homes,

while at the other towns, Shukra and Riad, we never received an invitation from anyone. Why is that? It is simply because the people are acquainted somewhat with the outside world. It is on the route of the caravans, and the men are leaders of caravans, and as such they have been going to the Mediterranean coast and to Bagdad, and have even penetrated Syria and Egypt and India, and they go back to spend the last years of their lives in their beloved Aneiza. When a boy is about twelve or fourteen years of age his father takes him along with him to wherever his post may be, in India or Persia, there to learn something about the inhabitants of that place, to learn the language also, whether it be Hindustani or English or Arabic. In this Paris of Nejd I saw English newspapers, and even a couple of French newspapers. The men are intelligent, and speak about the latest political conditions in Europe. It is simply because they are somewhat acquainted with the outside world. If Arabia could only be brought in contact with the outside world it would lose a great deal of its fanaticism and bigotry.

A Woman's Job.

Perhaps someone is saying that the work in Arabia is a man's job. Yes, so it is, for about 35 or 40% of the population. The other 60 or 65% are women and children, and cannot be reached by men missionaries. And perhaps nowhere do women have less freedom or are they more like slaves than in Arabia. Polygamy is the usual condition. This is satisfactory to the men, but a woman's heart can never be at ease and happy with a rival wife or wives in her own or in an adjoining house. A great many women either have been divorced or have the threat of divorce hanging over them every day of their lives, and that for perhaps no reason at all, or because she has borne no children, or because all her children have been girls, or perhaps her husband already has the prescribed four wives and wishes a new one, and must divorce one of the four before he can take unto himself the new one.

These women not only have aching hearts, but suffer from every physical ailment to which women here are subject, and some to which you are not subject. And who is there to minister to them? That is not a man's job: that is a woman's job. To instil hope, to comfort the weary and aching hearts, to proclaim the gospel of faith, hope and charity, is a woman's task. To bring relief to aching and ailing bodies, to distressed mothers and needy children, that, too, is a woman's task in Arabia.

I thank God for the women of the Arabian Mission who are doing just such work, for the brave women who are struggling against the ignorance, oppression and slavery of their Moslem sisters.

Only four months ago I saw one of these women, a saint now grown old in years but growing younger in spirit, leading her Sunday school class, a mixed group of little children, boys and girls; and because there was no organ, she with a baton in her hand and a springy step was beating the time. Every morning early you can see her make her rounds to the women of the town that need her help or a word of consolation.

Have you ever heard the story of Dr. Christina Iverson? She had been doing a great medical work in Busra, and although her time for furlough was already at hand, because of war conditions she remained an extra year. The hospital in Busra had been taken over by the Turks, and was used as an army hospital. Typhus fever broke out, and Dr. Christina Iverson, fighting to the last ditch, succumbed to the fever in trying to save the lives of Turkish soldiers!

Dr. Sarah Hasmon has for twelve years stood the heat of Muscat, a place so hot that even the Arabs say that hell is just underneath it. And she, in spite of an artificial limb, travels on donkeys and in sailboats, and only a short time ago went 120 miles up the coast to a place where white men and women never come, and remained there a month to relieve the suffering of those less fortunate than herself.

Mrs. Dame has a girls' school in Bahrein with 25 little girls, who, the Lord willing, will be more fortunate than their mothers. She is introducing into the minds of these children the elementary lessons of sanitation, sewing, singing, and self-help, as well as reading, writing and arithmetic, and all the handwork that is taught in schools here at home. To carry on that school she has

just $33 a month, and from that must be paid the rent of the school building, an assistant teacher, janitress, and drinking water for the children. When all that is paid she has left just $2 a month for all the school supplies.

A week ago I received a letter from my co-worker at the hospital in Bahrein, Miss Dalenberg, a consecrated and womanly young woman. She had been off on a five days' trip among the villages of the island of Bahrein to see the village women, who are the most backward of all our island people. For five days she traveled among these villagers with a faithful black helper as her only assistant and companion. Part of the trip was made in our medical Ford, fitted up as a traveling dispensary, but many of the villages could only be reached by riding on donkeys. There she is, single-handed, called upon frequently to do operations and make diagnoses that would cause the average doctor to hesitate, yet she as a nurse must do them because there is no woman doctor, and a man doctor as a rule is not permitted to go in to see a Moslem woman.

I remember well one night when she was called out on a difficult case. I went with her to see if I could be of any help, but was not even allowed to see the case. She went in to the woman on the second floor of the house, and I stood in the street beneath the window. She would call down her findings and the woman's condition, and I would shout up directions.

Oh, no, the work in Arabia is not a man's job alone; it is a woman's job too! And I thank God for the women of the Arabian Mission, brave women, who are doing a greater work than any man could ever hope to do.

I want to close by telling a story not of Arabia, but of Brooklyn.

A few months ago, when we arrived in New York from Arabia, I was asked to speak at the church in Brooklyn which supports me. There were two young women there, sisters, about 16 and 18 years of age. Their father was a Persian-American Mohammedan, their mother an American woman without any religion. These girls under the influence of the pastor of that church had accepted Christianity. The father did not bother himself much about it. His attitude is anti-Christian rather than pro-Mohammedan: as a matter of fact, he has no religion practically.

One of these girls, the older, had just finished high school and a short business course. A few days after I arrived home in Chicago a letter came from the pastor of that church, and enclosed in that letter was a check, and the check was from that girl. She had just gotten a job and gone to work, and that check represented her first week's salary, which she was giving for the work in Arabia!

If we are willing to give Christ the first place in our lives, then we may expect an answer when we pray, "Thy kingdom come!"

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—II.*

Rev. James Moffatt, D. D.

I spoke yesterday in the introductory lecture on the general meaning of Christianity as the religion of love, and on the need for a fresh interpretation in view of the advantages of New Testament criticism, and also of the modern application of New Testament ethics.

We will begin by studying the conception of love in the Synoptic Gospels, then in the Pauline theology, and in the primitive church literature, that is to say, the church represented outside of Paul and in the Johannean Gospel, the fourth Gospel.

Today I want to consider what was the teaching of our Lord in the Synoptic Gospels. Let me remind you of the three phases which this always includes: first of all, God's love to man; then, man's love to God in response; and thirdly, what is always a vital element in the other two, the mutual love of man to man, of Christians to Christians.

* Northfield General Conference, 1926. To ministers.

In the teaching of our Lord as we find it in the Synoptic Gospels there is far more of the spirit than of the letter of love. Jesus never directly speaks of God's love for man in the Synoptic Gospels. He applies it, rather than states it. When it is stated, it is generally put in other terms.

Jesus of course assumes that God is loving when he calls him Father. In the Sermon on the Mount man's love to man is based upon the character of the Father of all men. God is the inspiration and the exemplar of such love, and therefore of course inspiring love, it is assumed that God himself is love. But it is never so said in so many words.

In the Sermon on the Mount, at the end of the first great section, we have this saying, "Ye shall therefore be perfect even as your Father in heaven is perfect": which in Luke's version appears, "Be merciful, even as your Father is merciful!" Probably Luke's version is nearer to the original thought of Jesus than Matthew's, because the term "perfect," τέλειοι, which is one of the difficult and central words in the religious vocabulary of these days, is rather vague. A child cannot be perfect in precisely the same sense as the father of a household, and the nearest modern equivalent to "perfect" would be John Wesley's definition of what he meant by Christian perfection. He said it was loving God with all our heart, and our neighbor as ourselves. Now, that is compatible with a hundred defects and limitations, but it is none the less real.

What Jesus implies in this great statement is put in more abstract form by the later Johannean writer, who said explicitly, "God is love." What Jesus implies in the Sermon on the Mount is that men must reproduce the character of their God; that in mutual fellowship they must live out the life of their Father. That goes back, of course, to the Old Testament claim, the emphasis of the old Jews upon moral likeness to God: "Ye shall be holy, for I am holy." The language of that formula is echoed in Matthew's version.

But Jesus always makes a significant alteration. He never calls God holy, because the term "holy" had become associated with nationalism, with a particularistic view of religion which tended to lay undue stress upon the aloofness of the transcendent God from simple man, and especially upon God's aloofness from non-Israelites. The term "Father" embodied for Jesus the claim to moral reverence, the whole thought of holiness. Holiness, as Lord Morley once said, is one of the deep words that defies definition. All this implied holiness, moral austerity, repulsion from evil, all that is conveyed in the term Father, which also combines with that a claim to affection.

In the teaching of Jesus the claim and thought of God as the royal Father draws out from man the sense of awe and ethical authority, which is vital in the Old Testament idea of holy, without suggesting any thought of remoteness or of particularism. But although this conception of God's character is new, Jesus carries on the religious principle of the Torah, namely, that moral likeness to God is conditioned by an inward obedience to God's commands, his commands being an expression of his own being.

The Greek Christians of the first century, to whom the Gospels came, would have no difficulty in understanding this doctrine. Philosophic religion, from Plato downwards, had carried the thought of moral likeness to God, and none put it more effectively than Epictetus. "First," said Epictetus, "you must learn this, that God exists, that he cares for all things. And next you must learn what is the nature of the gods, for as the gods are found to be, so must man try to resemble them if he would please and obey them." If God be loyal, man must be loyal too. If God be beneficent, man also must be beneficent. If God be magnanimous, man also must be magnanimous. Man must both do and say everything consistently as an imitator of God. That was the Stoic doctrine of the imitation of God. The Stoics moralized the idea of God as goodness and providence, but then, God was for them the cohesive principle of the universe, rather than a father or a personal deity.

Jesus, of course, did not draw upon Greek philosophy, but upon his own intuition and experience of God, for his assurance of the Father as the moral idea of man.

Throughout the Synoptic Gospels the father love of God is expressed in connection with the kingdom. God's character in the kingdom is the character of a God who

gives and forgives freely. I think in four directions we find this divine love bearing upon human life in the Gospels, which leads us to quote a text that will occur to your mind. Here are the four expressions of the father love of God in connection with the kingdom:

First, God cares for the natural necessities of man's existence. God is not indifferent to these. "You care for the kingdom," says Jesus, "and God will care for you": or rather, care for the kingdom BECAUSE God cares for your practical requirements.

Second, although the faithful receive the goodness of God in the outward things of life, their view of bliss lies in moral affinity to God, and their highest good is in the sphere of his personal love. That is, Jesus teaches that God's goodness comes to men like the sun and the rain upon the good and the bad alike. Of course, there is a goodness of God that cannot be given like sun and rain, that requires moral affinity, and that is where the goodness of God comes out in dealing with men and women who have a moral affinity to himself.

Thirdly, as there is a God living and loving, forgiveness is free, without any intervention of sacrifice or price.

Fourthly, the sense of God's love means that help is forthcoming in your difficulty. You need fear nothing, Jesus says, except cowardice and apostasy.

"BELOVED."

Jesus taught this love by his life, as well as by his words, twice over, at the baptism and at the transfiguration, and showed that he was conscious of being called the Beloved. "This is my Son, the beloved," at the baptism; and again, at the transfiguration, "This is my Son, the beloved: hear him!" The term "agapetos" or "Beloved" was a special title that had Messianic associations.

There has been a good deal of discussion about "agapetos." In contemporary Greek and even in ancient Greek it practically came to mean "only," an only son, because an only child has a special share of love and affection from the parents. In our own day, quite recently, Professor Turner of Oxford has tried to prove that "agapetos" in the New Testament never means "beloved," but always "only." That, I think, is quite impossible when you look at the usage in St. Paul. "Beloved" is a Messianic title which is applied to Jesus as he carries out the divine vocation in establishing the kingdom or reign of God upon earth.

Observe the point here! Jesus is called the "Beloved" because he carries out his vocation, and in so doing is the object of God's love. There is one of the most remarkable starting points for our conception of love in the New Testament. Why is Jesus called the "Beloved" by God? Because God's love for him was an endowment.

I spoke yesterday about the danger of sentimentalism in dealing with love. Sentimentalism, I pointed out, is enjoyment without obligation. Jesus Christ is called the "Beloved" of God always in connection with his mission. That is confirmed in a most interesting way by the only passage where Jesus is said to have loved a human being: I mean the famous passage upon the rich young ruler in the 10th chapter of Mark.

In Mark 10.21 we read, after Jesus had told the man about the commands of God and said to him, "Observe these commands, and you will live":

"Oh," said the man, "I have observed all these commands from my youth!"

Probably a true statement, and Jesus, we are told, looking at him, loved him. He was drawn out to this magnificent type of man. He was a man of middle life. He had kept the commandments. He was a rich man. He could honestly say he had kept the commandments, and Jesus loved goodness. This was the one man in the Gospels whom Jesus is said to have loved.

The term ἠγάπησεν there is rather interesting. It might mean that Jesus embraced or kissed him. It certainly means intense affection of Jesus for the man.

But here is the point: Jesus loved him, and said to him, "One thing thou lackest! Sell all thou hast, and give to the poor." You see the point? Jesus loved this man, and his love made him lay a heavier demand upon him. This man saw love coming out of Christ's eyes. Instead of making life easy for him, Jesus heightened the demand. Here is a man, Jesus thought, from whom it is worthwhile to ask a sacrifice. Therefore, you see, the experience of God's love

always carries with it a moral obligation, and just as Jesus was the beloved of God because he carried out in this world the difficult and new purpose of God's kingdom, so this man with his fine moral character got from Jesus a high opportunity. Jesus disturbed his self-satisfaction, and gave him the opportunity of a new and more exacting vocation. There, again, divine love comes to us charged with moral opportunity and obligation.

Why Such Seldom Mention of God's Love to Men?

That forces upon us the question: Why does Jesus mention God's love to men so seldom? Why in the Synoptic Gospels is there practically no distinct allusion to God loving men?

The answer to that question lies in different directions.

Some scholars say Jesus could take God's love for granted. It was an axiom of Jewish piety, just as much as the belief in God's existence. Among the devout Jews Jesus found none who was an atheist or an agnostic. Neither did he find anyone who needed to be assured of God's love. That is one answer.

Another answer is that Jesus did not assume it as a fundamental axiom of religion, but on the contrary, he avoided it, because it was bound up with particularism, with the covenant life of Yahveh for Israel. It is quite obvious in the Old Testament that, as Mr. Montefiori puts it, there was a historic and often half-conscious reference to God's love for Israel as the basis and source of his love for the individual Israelite. In Deuteronomy, for example, God's exercise of lovingkindness is compared with Israel's obedience to the covenant. The extreme expression of God's love for Israel is in the Torah, or the law. It is held by some that Jesus knew this special application of God's love, and deliberately avoided the use of such language.

The third explanation is that the scantiness of the Synoptic Gospels' reference to God's love is accidental; that Jesus did refer to it often, and that this feature of his teaching has been preserved in the numerous and rich allusions of the fourth Gospel.

But I think the most probable, although not necessarily the exclusive reason, is that Jesus chose to express God's love in other forms.

In an intimate subject like this you must always remember that Jesus is never the slave of words. For example, as soon as the apostles began to interpret the gospel, on every page and from every writer, St. Paul, St. Peter, St. John and the author of Hebrews, you get the word "hope." The word hope just dawned upon the world after the resurrection. Jesus Christ never mentions the word hope. From beginning to end of the Gospels he never speaks of hope. Yet his whole life and ministry were charged with hope. There, again, if you are going to tie yourself up to words, you get into difficulty.

So we must not lay too much stress upon the fact that the word love in connection with God's relation to man occurs so rarely in the Gospels, because there are equivalent expressions of it in other ways, and especially in the great conception of the kingdom.

In carrying out the ministry and mission of the kingdom, Jesus gave to men a practical revelation of God's will to seek and to save the lost, to instruct the ignorant, to simplify religion, to assure men of God's forgiveness. Jesus acted for God in believing that human individuals have eternal value and possibilities, however degraded. He assured men of their value, of their worth to the Father.

He came to seek and to save the lost. Remember that the word "lost" in the mouth of Jesus has not the significance it has in a number of our modern religious vocabularies. Jesus once told three stories about lost things. A woman "lost" a coin, and searched the cottage until she found it. The coin was not lost: it was only out of its place. A man "lost" one sheep out of his flock, and he sought for it. The sheep was not lost: it was out of its place in the flock. A father had two boys. One ran away from home and when he came back the father said, "It is my son. He was 'lost,' and is found." He was lost because he was away from his proper place in the father's house.

To be lost, in the mind of Jesus, is to be out of your place. Every human life has a place with God, and a lost life is a life that has not found its place yet, or that has broken away from its true place and rela-

tionship to the divine order. Jesus came to assure men, to convince men that they counted with God, and that until they found their place with the Father their life was lost, whatever else was gained. His life was charged with that passion for convincing men of their value to the Father.

That, after all, is what is deepest in the Gospels. We sometimes say that we believe, and therefore we are saved. But the deeper thing is to say not that we believe we are saved, but that we believe we are loved. The extreme object of faith is God's love. If you can believe that God loves, then you have everything. And that belief in God's love has to rest upon the revelation in Jesus Christ. Therefore, the practical life of Jesus, his whole attitude to religion, his criticism of the Pharisees, his unwearied passion for men who are outside of the respectable pale, all that taught the love of God as no mere words could have done.

That is, perhaps, the deepest explanation of the fact that there is so little verbal recognition in the Synoptic teaching of our Lord of God's love for men.

I said yesterday that we will not trouble much with definitions or descriptions, but that leads us to consider what is the meaning of this love on the part of God.

One of the finest definitions of love, which applies both to God's love and man's love, was given some years ago by one of our Anglican scholars, Dr. Illingworth. I would suggest this remarkable definition of love as embodying many of the features in divine love, as well as in the human.

"Love as we know it," says Dr. Illingworth, "is a relation between persons, founded on desire, tending to self-sacrifice, and needing for its true development the guidance of the will."

That is, you might say, a model for the life of Jesus himself.

Man's Love To God.

From that we naturally pass to the second section, namely, man's love to God.

The fact that man has to love God, as I said, implies that God is lovable. We shall find in this section also rather a remarkable avoidance of love language in the higher reaches of rabbinic piety.

As we have already seen, in the 119th Psalm love for God becomes increasing love for the whole, love for God becomes love for the lower, and we can find that also in the teaching of our Lord. Wherever Jesus speaks about love to God it is always in connection with doing the will of God, and, as a whole, he prefers to use the language of obedience rather than of affection.

So far as I can see, there are only two times when Jesus mentions love to God.

The first place is one of the denunciations of the Pharisees, Luke 11.42:

"Woe to you, Pharisees! You tithe mint and rue and every vegetable, but justice and the love of God you disregard. These latter you ought to have practised without omitting the former."

(To be continued.)

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PERSONALIA.

"Copec," the famous London society which has had a profound influence upon British social ethics since the war, is sending its secretary, **Miss Lucy Gardner,** to make a speaking tour of the United States and Canada this month. The name "Copec" by which this organization is now best known is a popular contraction of "Christian Order in Politics, Economics and Citizenship." The basis of the movement, as officially stated, is "The conviction that the Christian task, rightly interpreted and consistently followed, gives the vision of the power essential for solving the arrangements of today."

Miss Gardner, who is a Quaker, has had an eventful career. Starting life as a teacher, she later became a trained nurse, and for some years worked in the slums of London. It was during these years that she became convinced that she must consecrate her life to helping forward the establishment of a Christian order of society, seeing all around conditions of life which impressed her with the one great thought that so many people had not a fair deal, a straight chance. She therefore decided to leave her work of nursing, and trained for social work under the Charity Organization Society, thus coming into close contact with social conditions and many forms of social service, both voluntary and statutory. Miss Gardner soon became interested in the work of the churches on social questions, and was the honorary secretary for many years of the Conference of Christian Social Unions, which united the work of these Unions on many sides. Out of this grew the Conference of Christian Politics, Economics and Citizenship, the organization of which was largely in her hands.

Next Month.

Christmas (Christ) and Book number.

Roses in December, by Rev. Hubert L. Simpson of Scotland.

The Nativity of Our Lord, by Rev. Sidney Lovett of Boston.

Is Jesus God? by Dr. James I. Vance of Nashville.

Christ's Many Forms, by Rev. Frederic C. Spurr of Birmingham, England.

The Unknown Neighbor, by Rev. George A. Buttrick of Buffalo.

The Jewish Situation in America, by Dr. John Stuart Conning.

On A Minister's Reading, by Dr. James Moffatt of Glasgow.

Special **"Our Book Table"** pages.

Joshua (concluded), by Dr. F. B. Meyer.

Love in the New Testament—II, by Dr. James Moffatt.

Other Northfield addresses and articles as space permits.

January—Prayer and Praise number.

Subscribe by the year, $2, and don't miss any of the Northfield reports!

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

The Truth about Mormonism, by James H. Snowden. George H. Doran Co., New York. 369 pages, illustrated. $2.50 net.

Not a word in this book can be spared. It is the work of a trained scholar, entirely Christian in his attitude and competent to gather facts, interpret them, and tell them with dramatic interest.

The book gives one in small compass a thorough grasp of Mormonism in creed and life. Dr. Snowden digs out its roots in the person of Joseph Smith, Jr., a native of Vermont. As in the case of the only other large original American contribution to religion, Christian Science, the founder was a psychopathic or hysterical person, who was also an infernal liar and an illiterate, unprincipled character. Smith inherited evil qualities from his parents, and his environment was bad. It was his vivid imagination and his bold deceptions that deluded ignorant people into following him.

The origin and authorship of the Golden Bible are detailed with critical accuracy. The founding of the Mormon church, and its doctrines, follow. The settlements in Ohio, Missouri and Illinois, where Smith was murdered at Nauvoo in 1844, lead up to the flight to the mountains and settlement by the Great Salt Lake under Brigham Young. The original hocus at length solidifies into the state of Utah.

The beliefs and practices of Mormonism in reference to the civil state, marriage, murder, and other crucial matters, are set forth. But most readers will look with eagerness to the closing chapter on "Mormonism Today." Here the cult is assessed as growing and aggressive. It is stated that the doctrine of polygamy has never been revoked, and is theoretically subscribed to, but is

Joseph Smith, Jr.

held in abeyance subject to the law of the land, and is not violated more than any other law. Mormonism is regarded by Dr. Snowden as an errant form of Christianity, which can best be undermined and reformed by constructive Christian truth and love. The "menace" of Mormonism is abated by modern education and culture. It has its own inner checks and limitations.

It was in September, 1827, that Joe Smith brought home a tile in a pillow case with the story that he had found the gold plates of a new revelation. Dr. Snowden anticipates the centennial of that event with this valuable record of the poverty, persecution, internal dissensions, and later stability and prosperity of Mormonism.

Of Missionary Interest.

Chinese Culture and Christianity, by James Livingstone Stewart. Fleming H. Revell Co., New York. 316 pages. $2.50.

The author of this timely book (he also wrote "The Laughing Buddha,") is professor of Philosophy in the West China Union University at Chengtu, and speaks out of firsthand knowledge of the social, economic and political conditions in China, prefacing what he has to say with a valuable excursus on the philosophic faiths of the Chinese, so far as they may be said to have any. He has consulted the works of experts on Chinese literature, and his book therefore has added worth as a kind of ready reference compendium of things Celestial.

"The world's peace rests with China," said John Hay, who claimed that whoever understands China "holds the key to world politics during the next five centuries." In the Foreword Prof. Stewart quotes the slogan of a clamorous group in China, "Crush cultural invasion!" as being particularly directed against Christianity, which is identified in the native mind with Westernism, and that with imperialism. The missionary movement must take account of this new opposition. If the so called Christian nations stand only for "things" and regard not MEN, if American capitalists crush and bleed Chinese or Hindu operatives, and if oppressive treaties—parts of which may have been useful in their day,—are obstinately adhered to, the task of the self-denying missionary is rendered extremely difficult, if not impossible. In this thoroughly up-to-date, yet thoughtful and penetrating volume, the various "anti" movements in China are listed, and a certain force allowed to their contentions.

After reading this book one is prepared to agree with the author that the time has come for a "New International," while the Christian workers of the world shake off the trammels of denominationalism, or at any rate of narrow partisanship. If they still work through denominations (as convenient apparatus) they must face the new China with a united front, and a common purpose to extend the helping hand, not with a sword or a lash but a friendly grip in it. And in order to learn to help efficiently books like this must be read and

Rev. James Livingstone Stewart.

studied, as texts for the young, and not merely entertainment for the old.—C. A. S. D.

From Japan to Jerusalem: Personal Impressions of Journeyings in the Orient, by Christine I. Tinling. Fleming H. Revell Co., New York. 144 pages, illustrated. $1.25.

Miss Tinling circled the globe as a representative of the W. C. T. U. Her mission brought her in contact with young people in schools and colleges. She is a fine descriptive writer, observant of things we all are glad to know.

The book is not a mere travelogue, however, but the observations of an earnest Christian and reformer with a large outlook and sympathy.

The lands visited were Japan, Korea, Manchuria, Philippine Islands, Burma, India, Egypt, Palestine.

Menace of Mormonism (The), by A. F. Gray. Gospel Trumpet Co., Anderson, Ind. 128 pages, illustrated. 75 cents.

A historical sketch of Mormonism, with chapters on Joseph Smith, the Book of Mormon, the Mormon church, doctrine, and morals.

Moslem Faces the Future (The): An Introduction to the Study of the Moslem World, by T. H. P. Sailer. Missionary Education Movement, New York. 254 pages, with maps. 60 cents and $1.

This book does not try to review the past of Mohammedanism. Present problems are regarded as the basis of prospective possibilities, which are cautiously presented. "Our Share in the Moslem's Future" and "The Christian Mandate" convey their own application.

An Appendix gives a 3-page Glossary which is timely, a Bibliography, a Statistical Survey of the Moslem world, and several maps.

This Believing World: A Simple Account of the Great Religions of Mankind, by Lewis Browne. Macmillan Co., New York. 347 pages, illustrated. $3.50.

Being already prejudiced against this author by the faked history in an earlier work, we are more deeply set against him by this prize fake under review.

It purports to trace the evolution of religion, conscience, the sense of sin, and so forth. Man is a "poor gibbering half-ape" when the author first sees him. "Years, centuries, millennia" pass ere his religion has birth: a crude animism, or spirit religion. The author is honest enough to say that neither he nor anyone else knows anything about it, but he adopts what he considers the best guess. He attaches no value to certain reliable ancient documents known as the Bible, but gets his stuff secondhand from certain recent authors.

Book I, "How It All Began," should be published as a huge skit. It would be a best seller.

The author is so unreliable that he cannot be trusted even when he discusses the great ethnic faiths. He is almost as Quixotic as Van Loon, whom he apes. We therefore apologize for wasting this much space on a notice, but Macmillan for some reason devotes unusual effort to promoting this author's works, hence the need to understand their true character,—or lack of character. We cannot imagine any responsible person spending real money for such piffle. The title is the best thing about it.

Here goes the book into the waste basket!

Young Islam on Trek: A Study in the Clash of Civilizations, by Basil Mathews. Friendship Press, 150 Fifth Avenue, New York. 224 pages, illustrated. 60 cents and $1.

The author is an experienced literary man and editor who has traveled extensively in the Muslim world. He touches this subject with charm and insight, dressing information and statistics about ancient and present day Muslim lands and customs in a pleasing way.

There are several maps, and over 20 up-to-date pictures that are both interesting and informing.

A Reading List names certain books on Islam and on the different lands where Muslims are found; also on Christianity and Islam, and a few biographies.

Various Themes.

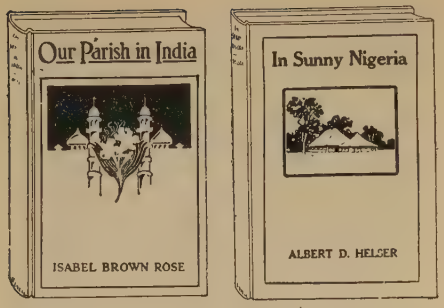
Evolution in the Balances, by Frank E. Allen. Fleming H. Revell Co., New York. 191 pages, illustrated. $1.50.

A valuable book for two reasons: it not only exposes the credulity underlying evolution as a system, but offers reasonable Scriptural explanation for natural phenomena. It takes evolutionists on their own ground, even reproducing pictures of romantic exhibits in the American Museum of Natural History, New York, and criticizes them, setting scientist against scientist to prove that evolution has no facts to support it.

In readable fashion the author mentions many "Insuperable Barriers" the evolutionary hypothesis cannot surmount. Natural selection and the addition of new species are discredited on good evidence. The testimony of embryology, comparative anatomy, blood similarity, vestigial organs, and fossils, is interpreted. The book of nature and the Book of God are declared to be in harmony.

While writing in popular form the author knows his ground, and is fair and irenic.

Faith and Truth, by F. H. Brabant and Percy Hartill. Macmillan Co., New York. 222 pages.



Revell books, both good.

A short study of some problems in philosophy and theology written for Anglo-Catholics. Such subjects as the problems of knowledge and being, revelation, the freedom of the will, sin, forgiveness, grace, immortality, suggest the general train of thought. The book is philosophical in treatment. The sacraments come in for some discussion, the high church catholic view being maintained.

The book is small, tastefully bound, and well suited to its purpose.—S. C. H.

Our Class, by C. Bliss Clark. Christopher Publishing Co., Boston, Mass. 257 pages, illustrated. $1.35.

The pictures of eight girls are given as a frontispiece as members of "Our Class," for the story purports to be founded on facts, the girls and others being real people, and many of the events happening as recorded. The object is to interest young people in Bible study, and the whole atmosphere is deeply spiritual.

Passing and Permanent in St. Paul (The), by H. Bulcock. Macmillan Co., New York.

A carefully written, scholarly work. Mr. Bulcock is a clear thinker, and states his position in such language that there is no reasonable doubt as to where he stands.

He rejects the miracles, together with the deity, as well as the Messiahship of Christ. The following sentence sums it up: "The New Testament significance of Messiahship with signs and wonders, of the resurrection, ascension and Pentecost, we believe was read back from spiritual experiences which had their real source in the eternal elements of religious personality. Psychological reseach makes all these traditions quite credible."

His study of Paul is a study of the various influences, religious or otherwise, that crept into his life. The Greek mystery religions and the Logos philosophy of Philo superimposed elements into the primitive Christian faith. The result is almost weird at times. One wonders how, out of a maze of philosophic conceptions and ritualistic rites and ceremonies, Paul could have evolved a gospel which he so emphatically preached as based on fact. To Mr. Bulcock the resurrection of plant life in the spring suggests the resurrection of Christ. Paul says the historic fact accounted for his belief. Mr. Bulcock says belief accounted for preaching it as a fact. This is a strange inversion. "The resurrection gospel does not rest upon historical event, but arises from deep intuitions of the human soul."

In philosophy Mr. Bulcock is frankly a pantheist. "If we could take away the being and personality of this, that, and the other finite individuals, the being and personality of the infinite would disappear." The personality of God thus denied, it therefore follows that the teachings of the New Testament cannot be true to fact.

This book is representative of the trend of certain modern New Testament scholars. The resulting teaching is certainly not the Christianity that most of us have been brought up to believe in. Whether it can be called Christianity at all is open to question, nor does it seem to give a credible account of the unity and positiveness of the faith of the entire Christian community as expressed in the New Testament.—S. C. H.

Progressive Christianity, by William A. Vrooman. Macmillan Co., New York. 377 pp. $2.50.

The subtitle of this volume is, "A Study of the Old Faith and the New Reformation."

Its method is described as "expository and historical, rather than controversial." There is, perhaps, one feature of the book—and one only, so far as your reviewer can discern,—which justifies that assertion. It is the absence of any recognition of the arguments on the other side of the question which the author is discussing,—though not debating.

That question is really, "What is Christianity?" He does give in abundance, the definitions offered by various forms of orthodoxy, but he fails to give a hint as to the grounds alleged for these, and the reasons lying back of them. He does not hesitate, however, to present not only an em-

Reader!

Would a monthly Text Index—an index covering every text dealt with in the magazine,—be of value to you? See such an index on another page in this issue.

Further, do enough subscribers keep the twelve numbers permanently to make it worth while to print an annual Text Index in the December number?

Kindly drop a postcard to the Editor, R. C. W., East Northfield, Mass., if you would like to have either index! Thank you!

Cover decoration of **"Grains of Rice from a Chinese Bowl,"** 15 bright short stories of actual experiences in a mission school in China. (Revell, $1.25.)

phatic statement of that particular interpretation of Christianity to which he adheres, but supports it by much argument. In other words, this book is a polemic, if anything written entirely on one side of a discussion ever was.

The "Reformation" of the subtitle seems to consist in a completion of the Protestant Reformation. He writes, "To complete what it [i.e., the Protestant Reformation,] began, the Second Reformation must not only lead men from theological bondage to intellectual liberty: it must organize a new alignment of forces in the interest of social betterment and fraternal coöperation." And again, "The goal of the Second Reformation is, then, only incidentally a new theology, based on historical and scientific truth: primarily it is a new society permeated by the spirit of Christ."

There is no space here for a criticism of the author's position or arguments. It can be stated, however, that the former is by no means novel, and the fallacy of the latter is, in many instances, quite visible to the naked eye of the most casual reader.—W. O. S.

Self and Its World (The), by George Arthur Wilson. Macmillan Co., New York. 383 pages. $2.20.

The nature of reality is a distinctly philosophical problem, that of the self only partly a psychological question. In this able and timely volume Dr. Wilson deals with the self in its setting as related to an objective universe. He frankly recognizes the mystery of the mind-body problem, but insists on the primacy of the self in that combination. The individual self is one unit, society is regarded as another unit, while the entire universe presents itself as a "world" to be explored. Back of the world is the Power which is "the infinite Socius in whom all individual selves find their destiny." The religious conception of the fatherhood of God, says Dr. Wilson (who is a professor of Philosophy in Syracuse University,) when interpreted in the light of the whole of experience, gives us the most satisfactory view of God's relation to human selves.

The whole emphasis of the book is upon spiritual values and vital experiences, and not just logical abstractions or metaphysical quiddities. The author has no sympathy with a soulless psychology, nor with a mechanistic shut-down on all freedom and morality. He seeks to supplement science by recognizing an independent (divine) source of stimulation whose joint products are the objects of the external world and a responsive human organism known as mind or self. Incidentally some insightful criticisms are directed against current psychological theories of the self.

The argument is cogent, the style clear, and the whole book a welcome piece of philosophical apologetic tending to place Christian teachings on a solid foundation of reasoned faith.—C. A. S. D.

ALSO RECEIVED.

The Christian Advocate: Centennial Number, September 9, 1926. 150 Fifth Avenue, New York. 168 pages, illustrated.

A hundred years ago the first number of the "Christian Advocate," now the official organ of the M. E. church, saw the light. The centenary has been marked by a special edition of the paper that is a historic number.

Many editorials and special articles are reprinted or reproduced in facsimile. Historical articles review the passage of the hundred years. The paper's influence over lives and over the progress of the church is traced in many directions.

Besides, there is a review of Methodist history in all branches, and of mission work at home and abroad, and of education, reform and relief, and other activities. An artgravure section of 16 pages reproduces paintings of historic episodes and persons, and photos of current activities and buildings around the world. Indeed, the illustrations are numerous throughout the number. Even the advertisements of the schools and colleges and churches contribute toward a fuller grasp of the mighty influence of the M. E. church.

Building on the Rock. Mennonite Publishing House, Scottdale, Pa. 200 pages, illustrated.

A creditable account of the first quarter-century of the mission work done by the American Mennonite Mission at Dhamtari, Central Provinces, India. For it was in 1899 that the first three missionaries, a preacher and a doctor and his wife, went out. The record is brought up to 1924.

We imagine this will be a household treasure in Mennonite homes. Step by step the growth of the work is traced and pictured, in all the usual lines, especially in famine relief and its sequels. The home life and the experiences of missionaries furnish many interesting pages. Over 40 persons have served on the field.

The book is cleverly edited, well printed, on extra good paper, with numerous illustrations that you feel like pausing over. The spirit of consecrated service is never lacking.

The Methodist Tourist in India. World Service Council, 3 Middleton Street, Calcutta. 60 pages, with illustrations and maps.

Sketches of the cities in India which tourists visit, with descriptive matter on religious and educational institutions maintained in those cities by the M. E. church. It seems as if wide-awake and loyal Methodists would welcome such a handbook, not only for its information, but also for its testimony to the success of their missionary effort.

AMONG NEW BOOKS.

American Standard Bible, New Boldface Type. Thomas Nelson and Sons, New York. $1.60 to $7.

Appeal of the Bible Today (The), by Thiselton Mark. Nelson. 162 pages. $1.50.

Babylonian Life and History, by E. A. Wallis Budge. Fleming H. Revell Co., New York. 296 pages, illustrated. $3.75.

Building for Religious Education, by Henry E. Tralle and George E. Merrill. Century Company, New York. 200 pages, illustrated. $2.

Business and the Church, by Jerome Davis. Century. 383 pages. $2.50.

Can We Then Believe? by Charles Gore. Charles Scribner's Sons, New York. 231 pages. $2.

Christian Song, edited by Louis F. Benson. Century. $2.

Church Administration, by Wm. H. Leach. George H. Doran Co., New York. 302 pages. $2 net.

Constantinople: The Challenge of the Centuries, by Victor Murdock. Revell. 288 pages, illustrated. $2.

Egyptian Papyri and Papyrus Hunting, by James Baikie. Revell. 324 pages, illustrated. $3.75.

Face of Silence (The), by Dhan Gopal Mukerji. E. P. Dutton & Co., New York. 255 pages.

Faith for the New Generation (A), by James Gordon Gilkey. Macmillan Co., New York. 159 pages. $1.75.

Heroes of Smokeover (The), by L. P. Jacks. Doran. 286 pages. $3.

Highways of the Heart, by George H. Morrison. Doran. 268 pages. $1.50.

John of Oregon, by Dan Poling. Doran. 274 pages. $2.

Love and Courtship, by Catherine Booth-Clibborn. Doran. 88 pages. $1.

Palestine and Transjordania, by Ludwig Preiss and Paul Rohrbach. Macmillan. 214 photogravures and 21 colored plates. Size 12 x 9 inches.

Poetry of Our Lord (The), by C. F. Burney. Oxford University Press, New York. 182 pages.

Practical Faith (A), by Harold Anson. Century. 194 pages. $1.25.

Religion and the Morbid Mental States, by H. I. Schou. Century. 194 pages. $1.25.

Religion in the Making, by Alfred North Whitehead. Macmillan. 160 pages. $1.50.

Speakers' Bible (Luke). W. P. Blessing Co., Chicago. 256 pages.

Studies in the Text of the New Testament, by A. F. Robertson. Doran. 192 pages. $2.50.

Troubadours of Paradise, by Sister M. Eleanore. D. C. Appleton Co., New York. 282 pages. $2.

Varieties of Adolescent Experience, by E. Leigh Mudge. Century. 134 pages. $1.75.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY LEADERS OF ISRAEL: FROM MOSES TO SAMUEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

November 7. The Fall of Jericho.

Joshua 6. 12-20.

The task before Joshua was the conquest of Canaan.

Approaching it from the east, at the upper end of the Dead Sea, the first obstacle that faced him was the Jordan River. This was crossed in a miraculous way (chapters 3 and 4). Use a map and a Bible dictionary for full information.

The next obstacle to be overcome was the walled city of Jericho. Archeologists have discovered and uncovered the foundations of the walls of several Canaanitish cities. Massive walls they were, invulnerable to the military implements of that era. But an unseen Captain was commanding Israel's advance (5. 13-15), and he would provide the plan of attack for the capture of Jericho. The plan is given in 6. 2-5.

Remember that this plan was unique and miraculous! It was never tried again.

Outside the city.

No doubt the Israelites thought the plan as unusual as we do, but God's plans are to be executed, not to be criticized. Its success justified it.

So far as Israel was concerned, it was based on their faith (Hebrews 11. 30): faith leading to strict and steadfast obedience in all details of the plan. The people had only recently seen faith triumphant in the passage of Jordan. They had reason to trust Joshua and God.

It called further for the soldierly qualities of discipline, self-control, patience. Armed men were there who no doubt would have liked to attack. Our soldiers in the A. E. F. found the continued waiting, waiting, most irksome: they wanted to get to the front.

Absolute silence was commanded, except for the blowing of the trumpets. Perhaps it was the silence of religious worship, for the whole proceeding partook of a religious character,—the presence of the ark, the priests, the jubilee trumpets.

Inside the city.

Picture the conditions within the walls!

Rahab had told the spies (chapter 2) that the Canaanites were in terror because they had heard what Jehovah had done at the Red Sea, and since. What would they think of the strange procession? The first day perhaps they were relieved when no attack was made, and they may have been surprised, or even amused. But when the

strange proceedings were repeated day after day in ominous silence and restraint, surely they were awed and scared. They dared not, on their part, sally forth and attack.

All except one person,—Rahab. She realized that God would give Israel victory, and invoked kindness and deliverance of the spies, (2. 9-13). "By faith" she was saved (Hebrews 11. 31), and married into Israel, and became an ancestress of our Lord (Matthew 1. 5).

The question is raised if the massacre of the people of Jericho was not cruel and immoral. Such cruelty, they say, violates the conscience of civilization, as in the case of Turkish atrocities. Many answers are given,—military necessity, the degrading heathenism of the people such as brought doom to the neighboring cities of Sodom and Gomorrah, the necessity of the separatedness of Israel, etc. The only reason the Bible gives is that Jericho was "devoted to God," marked for destruction for religious reasons. It is not for us to criticize this part of God's plan any more than any other part of it.

Since faith is the key to this episode, it may be taken to typify the warfare of faith. Our warfare is not against flesh and blood, Ephesians 6. 12. In this warfare our weapons are not carnal, but mighty through God to the pulling down of strongholds, 2 Corinthians 10. 4. The methods of faith may seem unpractical, but what if they are successful when they are tried out? We can trust God even though we do not understand his ways.

See Dr. Meyer's comments on page 861.

November 14. Caleb's Faithfulness Rewarded.

Joshua 14. 6-15.

Throughout the Bible are to be found a number of minor characters who do not take up much space in the record, but whose lives personify great truths. Today we have a character study of Caleb. Not a great leader like Moses or Joshua, but faithful as a follower in the ranks of Israel, as this brief review of his life shows.

He is now 85 years old, still vigorous in body, forward-looking and courageous in regard to possession of the land. For Israel is now engaged upon the settlement of the inheritances of the tribes. Judah's turn comes before Joshua, but Caleb comes forward with a lien on certain property that had been granted to him 45 years before.

His life personifies faith in God's word, rewarded by the explicit fulfilment of every promise.

A man who wholly followed the Lord, 8, 9, 14.

This is the outstanding quality that distinguished Caleb: whole-hearted loyalty to the Lord. We see it now in his repeated references to the Lord: count the number of times his name occurs in the lesson.

"As the Lord said, spake," 6, 10, 12.

Caleb based his present claim upon the word of God. Five times he recalls the promises made 45 years before, relating to the gift of land, preservation of his life, victory over enemies.

His choice of Hebron further reveals his character. He had seen the fertile valleys of Canaan, but his choice fell upon the hill country of Hebron, which at the time was held by Anakim, giants. He faces the difficulties in a spirit of humble dependence upon God: "If so be the Lord will be with me . . . ." Locate Hebron on the map.

Faith in everyday life.

Caleb's whole career was built on God's promises, and now he claims his rights. Faith never forgets God's promises, but waits patiently until the time of fulfilment, then claims them.

But faith must, in Caleb's case at least, work for its reward. God's promise of Hebron must be officially endorsed by Joshua and fought for by Caleb before he can enjoy exclusive possession.

November 21. Joshua Renewing the Covenant.

Joshua 24. 14-25.

It will be well for the teacher to read all of chapters 23 and 24 in order to gain the picture of Joshua as he realizes that he is aging and consequently addresses Israel in two farewell exhortations. In 24. 1-13 he gives in the words of God a summary of Israel's history, viewed from God's standpoint, from the call of Abraham to date. Based on that history he challenges the people to take a definite stand for God.

Perhaps the teacher can take time to review the conquest and settlement of the land as recorded in the book of Joshua.

"Serve" is the recurring keyword of our lesson. Underline it in your Bible! It meant the outworking of their faith in their life.

Joshua's threefold challenge, and the people's responses.

The lesson portion tells how Joshua challenged the people three times, while they reacted favorably to each challenge.

First, as to the object of their choice,—the God of their fathers, or if not him, what god would they choose? Joshua indorsed his challenge by saying definitely that he and his household would serve Jehovah, thus leading the way by his example.

Then, in order that the people might realize what their choice involved, he unveiled the character of God,—holy, jealous of any rival, punishing for sin. Everything depends on the kind of God one worships.

Thirdly, Joshua made them witnesses against themselves regarding their choice, and challenged them to act upon it by putting away the foreign gods in their midst.

Thereupon the covenant between Israel and Jehovah was renewed, binding their decision, their words being recorded in the book of the law of God, and a great stone set up as a memorial (25, 26).

The gospel parallel of this Old Testament incident (covenant) is—taking a definite public stand for Christ and sealing it by one's promise of whole-hearted consecration to God.

We have not advanced beyond Joshua in his demand: it is still a matter of choice, whether we will accept Christ as Saviour and Lord, or not. Choice, followed by public confession.

There is grievous lack of decision in current Christianity. And too often, perhaps, choice may be right, but it does not mean much, and it does not lead to service. Every scholar should receive such grounding in the truth that he will gladly make an intelligent choice of Christ. Make this a day of decision and confession in your class!

November 28. Gideon and the Three Hundred.

Judges 7. 1-25.

Following the settlement of the land and the death of Joshua came a period in the history of Israel when there was no outstanding leader over the whole people. The key to that period is in Judges 17. 6, "Every man did that which was right in his own eyes."

The book of Judges covers that period briefly. History ran in cycles. The people would fall into idolatry, then under oppression by some nearby nation. When their servitude became too bitter they would cry to God for deliverance, and God would raise up a deliverer. The book records seven such cycles. There were 13 judges in all, of whom one was a woman, Deborah. These were not judges in our sense of the word, but leaders who in most cases drove back the foreign invader and restored peace and freedom. They were only local in their influence, and were without successors.

Gideon is one of the best known of these judges. His story is told in chapters 6 to 8. 32. Read the whole section!

After seven years of oppression by Midian because of apostasy, Israel cried to God: who answered by calling Gideon to be deliverer. In due course Gideon prepares to give battle. He assembles an army of 32,000 men, only to be told by God that this number is too many, lest they should boast of their own strength. The fearful ones are challenged to go home, and 22,000 depart (7. 1-3).

These are often taken to symbolize cowards in religion. They are an element of weakness and danger. The army, the church, is stronger without them.

Sifting. Choice of the 300, 4-8.

But the Lord considered even 10,000 too many, and a second test was made at the brook. This reduced the fighting force to 300.

Tests come to us in little things in everyday life,—in the home and school, in business and social life. We betray our real selves by our actions and our words.

Victory over Midian, 19-21.

The strategy employed by Gideon was skilful. In ancient times most battles were won by stratagems.

The victory was won not by brute force, but by psychological effects. The Midianites were expecting defeat, to begin with (13, 14). They were deceived by the trumpets, as only leaders used to carry trumpets in time of battle, and they would suppose that each of the 300 was leader of a group of soldiers. They were surprised in the darkness, and confused, and so driven into panic. The triumphant shout of the 300 further unnerved them.

A majority does not always win.

The character of Gideon.

The thing that has impressed the writer most in our present study is the transformation wrought by God in the character of Gideon.

The best that can be said of him is that he is listed among the heroes of faith in Hebrews 11. 32. The story in Judges presents a different view of his character. The fact is, he was cautious and hesitant to the point of cowardice until "the Spirit of the Lord came upon" him (6. 34).

The first glimpse we have of him he is threshing wheat in his father's winepress, to hide from the Midianites (6. 11). He met the angel of Jehovah's great salutation with fearful questionings (6. 13). He answered Jehovah's commission by whining about himself and his family (6. 15). He asked for one sign after another (6. 17, 36, 39). Even up to the moment of battle he had to be encouraged because of his fear (7. 10) with a lucky bit of eavesdropping. Of such material faith made a hero! "God does not choose heroes, he makes them."

But once driven to action, Gideon was energetic and courageous.

We have no justifications for asking signs today, but a believer ought to be able to see evidences of God's leading and favor while doing his will, and in answer to prayer.

God can lift a man out of any depth of doubt or timidity of faith, and make him a man of victorious faith and energy.

Who won this war? Was it organization? or strategy? or Gideon the leader? or the courage and fidelity of the 300? or was it GOD, using these various instrumentalities (7. 7)? Gideon himself, and his force, and their equipment for the fray were all weak and inadequate without God.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How to Make War against War.

Matthew 7. 12; Isaiah 2. 1-4. November 7.

Argument against war gets nowhere. The simplest thing to do is to outlaw war and hold nations as criminal that engage in warfare.

Our new veterans, as the old, died to end war. The dead did not fight Germany, they fought war, whose other name is quarrel.

"If I live," said one, "I am going to spend my life working for peace."

He did not live, he fell among the poppies of France, and is saying to us:

Take up our quarrel with the foe!
To you from falling hands we throw
The torch: be yours to lift it high!
If ye break faith with us who die,
We shall not sleep, though poppies blow
In Flanders' fields.

* * * * *

War against war by means of

W—orld peace propaganda;

A—recognition of all men as brothers;

R—eligion, which "should extinguish strife,
And make a calm of human life";

A—nswering at the polls whether or not we shall tolerate leaders who would plunge us into war;

G—iving the right of way publicly to all great peace organizations;

A—n agreement of governments to give liberally for the purpose of cultivating international friendship;

I—nternationalization: "The world must internationalize, or perish";

N—ations being given visions of the glory of a world without war;

S—overeignty of God being acknowledged by the leaders of all nations;

T—hinking, reading, studying, talking about and praying for peace;

W—inning men to Christ, who alone can give peace to a warring world;

A—n enlightened sense of justice: every war has its origin in a controversy over "the justice of the thing";

R—oads of remembrance. Thoughts of peace have created desires for peace, and desires for peace have promoted prayers, and prayers have brought peace, and will do it again.

How May We Promote Interdenominational Fellowship?

1 John 1. 3-7; Ephesians 4. 1-6. November 14.

There was an old gun used in the siege of Peking (1900) which became known as the International Gun. It was mounted on an Austrian carriage, was loaded with German powder and Russian shells, and was fired by the trained eye and skilled hand of an American gunner.

Oh for such a counterpart in our Christian endeavors to rout the arch-enemy of righteousness! "Differences are forgotten when we unite to do something worthwhile."

* * * * *

One who recently had returned from a three-months' tour in Europe said:

"The most sinister fact in the life of the world today is race prejudice. I never saw or dreamed of such a spirit of hate as prevails throughout Europe, and Europe is but a segment of the great circle of suspicion and misunderstanding that reaches around the globe, including our great and glorious America."

When Dr. Dreschler of New York was asked how we are to deal with race prejudice, and how to go about solving the race problem, he replied:

"How deal with race prejudice? How learn to love?"

Not till we love out race prejudice can we love in interdenominational fellowship.

* * * * *

The most powerful forces for good or evil, said a Christian statesman, are not the laws of the land but the attitudes of mind of the ordinary citizen.

Applying this statement to our subject, we have, The most powerful forces of interdenominational fellowship are not the creeds of the churches but the attitudes of mind of the individual members.

Men, says R. P. Anderson, never will live exactly alike, any more than they will dress alike. But, my dear friends, in face of all creeds or no creeds, and differences in the attitudes of our minds, what a long way we can go together! We agree in so much. Sectarianism is often built up of separation in thought, feeling and understanding of people who are bound together by physical and social ties. This ought not to be so.

* * * * *

No truer words were ever spoken than those of Bishop McDowell when he said:

"Methodism has no mission anywhere simply to gather together a people called Methodists. But her proper emphasis upon universal values is not made anywhere by striking her own note feebly, but by striking it harmoniously: harmoniously with the note of universal values and with all other churches playing the same tune."

How Praise God, from Whom All Blessings Flow?

Psalm 116. 12-19; Luke 17. 11-19. November 21.

When the survivors of the "Titanic" met together on the deck of the "Carpathia" and drew up resolutions thanking the captain, crew and passengers for their heroic work of rescue, a timid little woman noticed that there was no mention of God, and modestly suggested that to him they

owed their lives. The resolutions were immediately rewritten, placing God first. Then the company joined hands and made the billows ring with the old stanza, "Praise God from whom all blessings flow!"

* * * * *

"Yes," said an employer of one of his employees, "M—— is a good man, clever, and faithful, but he minimizes the value of his work by his fretful, whining ways."

One moment of praise is worth a day of fretting.

The philanthropist, Quentin Hogg of London, used to give boys a start in life on condition that each of them should do the same to the next fellow.

Isn't this the condition upon which God gives us blessings? Then let us praise him by passing on these gifts to others!

Dr. Jowett said: "Many Christians have energy enough to be faithful, but they haven't faith enough to be praiseful. Ten lepers had faith enough to be healed, only one had faith enough to praise God for that healing. Faith is the scale of life, with its light spaces and dark dots. Praise is arranging those dots to the sweetest music of which the heart is capable. God's ear is tender and sensitive to the heart's music."

* * * * *

A sick man who was sensing his unmindfulness of God's mercies when in health, said to Billy Bray, his visitor:

"Billy, I'm so happy now that if I had the power I'd shout from the housetop my praise and thanksgiving to God!"

"Ah, lad," replied Billy, "what a pity thou didst not shout when thou hadst the power!"

"Do not," said Alexander Maclaren, "let the empty cup be your first teacher of the blessings you had when it was full!"

Then, friends of Christ, take "the best of now and here," and praise God not only by shouting, but by an ever-living attitude of praise to him. Praise-shouting is a good thing, but praise-living is better.

Christian Endeavor around the World.

Philippians 2. 1-13. November 28.

India has 2000 societies, with 60,000 members, led by a native Indian secretary.

"Christian Endeavor exactly suits the needs of the Eastern mind," writes a missionary in South India; and he adds, "from among the Endeavorers we find our best workers."

One Scottish society has sent out 40 ministers and missionaries from its ranks, and another 18. Thus Christian Endeavor goes around the world, stamping its principles upon continents and islands, kingdoms and republics, entering every place where it is possible for two or three to meet together for prayer and testimony.

The greatest honor that can come to anybody is the opportunity to serve some great good. Millions of Christian Endeavorers today are humbly carrying that honor.

Send me where—thou knowest best,
Where the greatest need may be:
Where men are the most unblest,
Tossed upon their sin's unrest:
Here am I, O Lord, send me!

This is what Christian Endeavor has meant to a large army of young Christians.

From the recent International Christian Endeavor Convention comes the following: "Among the best students in the seminary are those who had training in Christian Endeavor."

Delegates from 30 countries, speaking in as many languages, were introduced to the audience. Upon their banners were such sentiments as these: "God First," "Forward, Forever Forward!" "We Serve the Lord with Gladness," "Christ is Everything to Everybody Everywhere," "All for One, and One for All."

There are 80,000 societies in one hundred denominations, found in every country of the globe, whose members give annually thousands of dollars to help Christian Endeavor in foreign lands. The missionaries in these countries unite to administer the money.

President Bagnall of the British C. E. Union said:

"We want Endeavorers all over the earth to say that there must be no more war. The youth of the world can save the world, but it must be a spiritual youth, a youth that looks upon life not as a picnic, but as a campaign."

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

NOVEMBER, 1926.

MONDAY, 1st. *Make thy way straight before my face! Psalm 5. 8.*

Awakened, Lord, I start the day,
And looking up to thee I pray,
Help me to do thy holy will,
And all my tasks this day fulfil!
By cheerful word and kindly deed
May I bring help to those in need,
And thus at night with set of sun
Receive the Master's word, Well done!

—H. F. Huse.

TUESDAY, 2nd. *Love is the fulfilling of the law. Romans 13. 10.*

Love is the spring of all inward and outward obedience.—John Wesley.

WEDNESDAY, 3rd. *Whatsoever ye shall ask of the Father in my name he may give it you. John 15. 16.*

Our prayers are not heard for their fervor, but for Christ's sake.—How.

THURSDAY, 4th. *That you may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. Matthew 5. 45, R. V.*

The thorn and the lily both live in the same soil, in the same atmosphere. They receive the same ministry from without, yet how different the result!—G. Campbell Morgan.

FRIDAY, 5th. *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Corinthians 2. 9.*

When we land on the bleak shore of disappointment we shall have the wonderful discovery that the Saviour has anticipated our coming and has made ample provision. There will be heavenly cordials, and there will be comforts of grace, and there will be the exhilarating wine of a new hope.—J. H. Jowett.

SATURDAY, 6th. *There is one God, and one mediator between God and men, the man Christ Jesus. 1 Timothy 2. 5.*

Friends, let nothing come between your souls and God, but Christ.—George Fox.

SUNDAY, 7th. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Revelation 3. 21.*

Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow him. Do not think you will have no battles if you follow the Nazarene: many battles are before you! But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

MONDAY, 8th. *Whosoever was not found written in the book of life was cast into the lake of fire. Revelation 20. 15.*

If eternal hell is the doom of the wrongdoer (and the main crime deterrent of the universe disappears when the belief in hell disappears), he is the kind man who says so.

TUESDAY, 9th. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ecclesiastes 9. 10.*

Wait not for some grand moment of review,
When worlds applaud and crowds in homage bow,
But from this moment, what thou find'st to do,
Trusting his grace and guidance, do it now!
—George M. Donehoo.

WEDNESDAY, 10th. *Turn, O backsliding children! saith the Lord. Jeremiah 3. 14.*

The secret of backsliding is that reformations are not carried deep enough. Christians are not set with all their hearts to aim at a speedy deliverance from all sin, but on the contrary are left, and in many instances taught, to indulge the expectation that they shall sin as long as they live.—Charles G. Finney.

THURSDAY, 11th. *Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. 1 Peter 1. 8, 9.*

Oh that we understood this: In the Christian life love to Christ is everything! Great love will beget great faith: faith in his love to us, faith in the powerful revelations of his love in our hearts, faith that he through his love will work all his good pleasure in us.—Andrew Murray.

FRIDAY, 12th. *I have learned, in whatsoever state I am, therewith to be content. Philippians 4. 11.*

The word "learned" is the keyword of the whole expression. It did not come naturally, it was not an instinct or an intuition: it was a matter of simple, real experience. Many things may have been tried, many promises may have been tested, many courses may have been experimented upon, but the upshot of the whole is the divine learning, the sacred lore, that contentment is the true ambition, and that contentment is the beginning of real riches.—Joseph Parker.

SATURDAY, 13th. *And they . . . . did eat their meat with gladness and singleness of heart, praising God. Acts 2. 46, 47.*

When Jesus is the head of the table, such meals are possible. How far from this ideal has our troubled, feverish world departed! —B. T. Badley.

SUNDAY, 14th. *Also they saw God, and did eat and drink. Exodus 24. 11.*

What an anti-climax it seems to be! They went back to invest the ordinary duties and joys of life with a new spirit. They went back to do all things henceforth as unto him. It would have been far easier for these seventy men to have gone down from the mount and done something spectacular or impassioned. It took courage of an infinitely higher order to go back and resume life in a quiet spirit.—J. Stuart Holden.

MONDAY, 15th. *For, behold, the day cometh, it burneth as a furnace! Malachi 4. 1, R. V.*

What men shall catch daybreak first? Not the men who are wicked and are to be as stubble, but the watchers on the mountains,—souls who have been tired of the apostate age and have been saying, "Lord, come, come!" They first will see the break of day, and to them its rosy tints will bring healing.—G. Campbell Morgan.

TUESDAY, 16th. *Intreat me not . . . . ! Ruth 1. 16.*

It is hard to resist the mistaken kindness of friends, but sometimes we must do it.—James L. Snowden.

WEDNESDAY, 17th. *Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. Jeremiah 29. 12.*

I know not by what methods rare,
But this I know, God answers prayer:
I know that he has given his word,
Which tells me prayer is always heard.

THURSDAY, 18th. *Let us hold fast the profession of our faith without wavering! Hebrews 10. 23.*

I contend that God's children are alone able to hinder God's work. Infidels, atheists, and skeptics cannot do it. Where there is union, strong faith and expectation among Christians a mighty work is always done. There is no power on earth that can stand before the onward march of God's people when they are in dead earnest.—D. L. Moody.

FRIDAY, 19th. *Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be are ordained of God! Romans 13. 1.*

To be a good Christian is also to be a good citizen. The former includes the latter. To shift one's citizenship responsibilities is to brand oneself as a disobedient, or, at least, an uninformed Christian. Our first duty is Godward, but our duty Godward embraces also every duty manward.

SATURDAY, 20th. *I delight to do thy will, O my God: yea, thy law is within my heart! Psalm 40. 8.*

Obedience is the secret. Not slavish obedience, but sympathetic, loving, eager obedience. May the law of holiness be to me welcome as the light, sweet as the flowers, more to be desired than much fine gold!—W. L. Watkinson.

SUNDAY, 21st. *There is a friend that sticketh closer than a brother. Proverbs 18. 24.*

I know not how you feel, but with regard to myself there is nothing that one's heart craves for so much as a friend in whom one can really trust, and who really loves you. Be assured of absolute fidelity and love, and then let the friend be as severe upon your faults as he pleases. Christ is that friend. You can trust him.—E. W. Moore.

MONDAY, 22nd. *Redeeming the time, because the days are evil. Ephesians 5. 16.*

Sometimes it is a moment of time to be saved, sometimes a soul to be led to Christ. Sometimes it is an occasion for love, sometimes for patience, sometimes for victory over temptation and sin. Let us redeem it!—A. B. Simpson.

TUESDAY, 23rd. *Why art thou cast down, O my soul, and why art thou disquieted within me? Psalm 42. 11.*

The question is, Why? But does hope or despair succeed the first shock? Is our hope in God? Do we say, "I shall yet praise him"?—Russell Elliott.

WEDNESDAY, 24th. *Fight the good fight of faith, lay hold on eternal life! 1 Timothy 6. 12.*

Wherein shall the victory be obtained? Surely it is by linking the soul to the throne of omnipotent love: and this can only be done by prayer,—prayer in which a man approaches God in Christ Jesus by the power of the Holy Ghost, prayer in its deeper realities, prayer which draws from God such blessings and beauty and holy power that the world ceases to attract because a nobler and brighter vision is occupying the soul's eye.—H. W. Webb-Peploe.

THURSDAY, 25th. *Children, obey your parents in the Lord: for this is right! Ephesians 6. 1.*

The first command is to "children," but the first duty belongs to parents, for children will not "obey" except they are firmly and lovingly taught to obey; and that teaching should begin in infancy. The secret of successful teaching is implicit parental obedience to the second command of verse 4. —Thomas Shepherd.

FRIDAY, 26th. *So much the more, as ye see the day approaching! Hebrews 10. 25.*

He said that he would come again,—
His word is sure:
And many hearts look up and say,
"Perhaps the king will come today!"
Therefore the need to watch and pray
So much the more!
—Henry T. Le Fevre.

SATURDAY, 27th. *God commendeth his love toward us in that while we were yet sinners Christ died for us. Romans 5. 8.*

Thy love is all my being.
Not Kashmir's flower-studded vale,
Nor Jhelum's banks, nor Ganga's breast,
Nor palms, nor pines, nor amaltas,
Nor garden, snowy with the jasmine pale,
Where bulbuls sing and sun-birds nest,
Mean aught to me without thy love:
Thou art my inmost being.
—"Indian Witness."

SUNDAY, 28th. *My heart is fixed, O God, my heart is fixed: I will sing and give praise! Psalm 57. 7.*

It is in our best moments we most feel like praising God. Mere formal expressions of praise, the outcome of heeding a commandment, are of no value to God and of no use to us. When the heart exults the tongue is eager for praise to him who alone is worthy. God does not demand our praise: he wins it. When his love and goodness are realized the heart breaks forth into singing, as a bird in sunshine after rain. Pagan religions are notoriously lacking in joyful songs, but the Christian exclaims, "How can I keep from singing!"—B. T. Badley.

MONDAY, 29th. *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Deuteronomy 4. 2.*

When men add their own fancies or their own inventions to the divine testimony they are guilty of felony. The addition is but so much subtraction, for it perverts the meaning, it lessens the force, it modifies or destroys the original authority.—Joseph Parker.

TUESDAY, 30th. *Return to thine own house! Luke 8. 39.*

Just go back home! That was the Master's counsel. He might have sent him abroad on some pilgrimage of witness, commanding him to go north, south, east, and west, to exhibit himself as one of the marvelous trophies of the Nazarene. What a phenomenal advertisement it would have been! But no! The Master told him to go quietly home. But what a home-going! He was to be a miracle at home.—J. H. Jowett.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

NOVEMBER, 1926.

Monday, 1st. Deuteronomy 29.

This chapter is full of teaching for us all. It records the third covenant into which Jehovah entered with his people. The first was with Abraham in Genesis 15, the second with Israel at Horeb. This was the third, made on the margin of the Land of Promise when the aged lawgiver was about to surrender his charge. The whole nation stood before him in one vast assembly of men, women and children. The strangers and the adherents who had gathered to them on their march were especially welcomed, whilst the hewers of wood and the drawers of water were not forgotten.

Moses in verses 2-9 recounted the way in which they had been convoyed through the wilderness. Apparently a special miracle had been wrought for their clothes and food. They had not required the wine or strong drink, or the victuals, which had been their familiar fare in the days of Egyptian bondage. Their daily mercies had befallen so quietly and regularly that they had hardly appreciated them aright. But now that the two kings on the east of Jordan were defeated and slain, and they were about to enter Canaan, they were urged, by the mercies of God, to enter into covenant with him, the contents of the covenant being that they should be established to him as his people, whilst he should be unto them all that was included in the marvelous range of the covenant as set out in Genesis 17. 7.

Here we might arrest our reading with a sense of being excluded from the right and ability to claim the provisions of that covenant. But let it never be forgotten that this foreboding is clearly answered by Paul's great argument in Galatians 3 and Romans 4. He asks us to note the time when this covenant between God and Abraham was struck, and then proceeds to affirm that since it was struck before the patriarch received the Jewish rite it includes us all, unless we deliberately contract out by sin or unbelief. There may be men, women and families whose hearts turn away from God, whose souls are full of the gall and wormwood of bitterness, who cajole themselves with the idea that they have peace though they walk after the stubbornness of their heart. Alas for such, whether it be an individual, a family, or nation that so argues: the penalty of Sodom and Gomorrah must befall them, as Jude 7 foretells! To be cast on the rubbish heap, to be subjected to the fires of Gehenna, what else can they expect? Hebrews 10. 26-30.

Great Saviour, we beseech thee to save us from being castaways! Let us not miss thy great ideal on our behalf, that we should be channels of blessing to others! Therefore, we humbly seek for the constant teach-

ing and monition of thy Holy Spirit, that we may realize for ourselves and others all the good pleasure of our Father's will.

Tuesday, 2nd. Deuteronomy 30.

It is as impossible to compress the beauty and helpfulness of this chapter into a few lines as to put a lake into a teacup.

It provides for that lapse from God's high standard which is possible to the individual and the nation. Sometimes we seem to have got "to the uttermost parts of heaven," the heart is so cold and God seems so distant. This is due to some "captivity" which has carried us away. We have become entangled in a worldly set, and have drifted with them; or we have found fault with God's dealings with us; or we have looked down at our difficulties and opponents rather than up into his face. If, then, in our hearts we realize that it was better with us in earlier days, and we cry for forgiveness and help, God's compassions instantly flow out to us, and he gathers us home to himself. He yearns for his children to return to his embrace.

When the heart is broken and contrite and turns to God, God in deep and tender compassion meets us in the fulness and ineffableness of all that he is. Yes, he will fetch us and gather us home from the utmost parts of heaven! He will do more: he will so operate by his grace on our heart (6), the center of our moral nature and the source of all those influences which regulate our life, as the heart regulates the circulation of the blood, that we shall love him with all our heart and with all our soul. Then also we shall abound in Christian usefulness, and become plenteous in every work of our hands for his holy service (9).

Verses 10-14 form the foundation of the apostle's sublime appeal in Romans 10. 6-8. Here is the vivid contrast between the sense-world and the world of the spirit. No need to ascend into heaven or descend into the deep: Christ is HERE at THIS MOMENT! Believe that God hath raised him from the dead! Tell your newfound joy to your dearest, closest friend! Not only will you be saved: you are already saved! Dare to believe and step out on this blessed hope! Life and death are before you. Choose, choose NOW! Choose and live! Cleave to the Lord your God! He is thy life.

We thank thee, O Spirit of God, that the door of salvation stands ever open, and in our immediate presence! Enable us not only to enter, but to live henceforth the life which is hidden with Christ in God, quickened by his Spirit, following in his steps! In his name.

Wednesday, 3rd. Deuteronomy 31.

There is profound pathos in this chapter. The heart of the great leader lingers with tender solicitude over the people to whom he had surrendered his life. It was as though his love could not let them go. He knew their rebellious and stiff-necked nature (27), foresaw their danger, and like a faithful shepherd who anticipates the coming of the wolf, transmitted the care of them to Joshua.

There was no trace of jealousy, which is so terrible a taint and blemish in many foremost leaders and workers. Moses never murmured or complained when Joshua was commissioned to lead the people into Canaan and order their settlement. All his thought was on account of the people, who beneath his tutoring care had evolved from a race of slaves into a gallant and noble host capable of making its record on the page of history. But is not this the cure of jealousy? When the older minister loves his flock which he has tended for many years, he will rejoice to know that the younger man who takes his place is capable of leading them forward to a finer future, in which his own work will not be forgotten or obliterated, but crowned. The only cure of jealousy is a consuming passion for Christ and an absolute devotion to the interests of his kingdom.

The words addressed to Israel and to Joshua are vital for ourselves: "The Lord thy God shall go over before thee," "The Lord thy God doth go with thee, he will not fail nor forsake." We are reminded of those priceless words of the Good Shepherd: "When he putteth forth his own sheep he goeth BEFORE them." Yes, we know not what may be awaiting us in that thicket, that forest-glade, that valley of shadow, but there is no ambuscade of the enemy, of temptation, or of sorrow, but the full brunt of it is first met by the Saviour. What Jehovah did with Sihon and Og he was prepared to do with the Canaanites.

O blessed Lord, our hearts sometimes fail us when we look onwards! Help us to look upwards! May we hear thy voice, even when we cannot see thy form! Only when we know that thou art leading can we follow, even into the valley of death, without foreboding or fear. Only let us hear thy voice, reassuring us!

Thursday, 4th. Deuteronomy 32. 1-12.

This magnificent song or psalm begins with the name, i.e., the nature of God. This gives us confidence. Whatever failure there may be in the race or in ourselves, God is adequate to the emergency. He anticipated, before he made us, all that was implicit in his creation, and which might issue into manifestation. If only there were the confession of the penitent, "I have sinned and perverted that which was right, and it profited me not," then he redeems from going down into the pit, and the eyes of the penitent once more behold the light.

He is a rock in this sense: unchangeable, not fickle in his affection, not mutable in

his principles, not uncertain in his dealings. His work is perfect. All his ways are judgment. Just and right is he.

What he has been, he is. This helps us greatly. We always know where to find him, and we can reckon definitely on his faithfulness. "Reckon on God!" said our Lord as he stood beside the withered fig tree. Hold fast to his faithfulness!

In the next stanza (8-10) Moses makes an astounding assertion, which the history of the world has vindicated and proved. All unconsciously the Jew has lived at the center of the world's history. His little land has been the battleground of the ages. He has given mankind their chronology, their revelations of God, their noblest code of religion and morality, their great teachers and saints, and their Christ. The late great war ceased as soon as Palestine was emancipated from the Moslem. Whether we look at geography or history we find that Canaan, —the little strip of land lying along the eastern coast of the Mediterranean, with an area of 11,000 square miles,—is the central object of civilized history. How little historians and geographers have thought of this! Yes, and the time is approaching rapidly when startling events shall convince the world that the land of Canaan is central to the divine purpose.

The beautiful imagery of the following paragraph (11, 12), which was suggested by Moses' experience in the desert solitudes, whilst primarily applying to Israel, admits of private application to our own lives. Often our nest is broken up, and we flutter helplessly in the air, fearful of dropping on the rocks beneath, but God's pinions are ever beneath to arrest us.

Cleanse the thoughts of our hearts, O Saviour, by thy grace, and save us by the swift interposition of thy Spirit, that we may walk with thee in purity and peace, and show forth the marvels of thy saving grace! Help us to be sensitive to anything that would separate us from thy immediate help, or soil our souls!

Friday, 5th. Deuteronomy 32. 13-35.

These paragraphs have been abundantly fulfilled in the history of the chosen race. Lord Beaconsfield, himself a Jew, wrote thus of the sufferings of his people:

"The attempt to extirpate them has been made under the most favorable circumstances, and on the largest scale. Every means that men could command has been applied to this object. Egyptian Pharaohs, Assyrian world-conquerers, Roman emperors, Scandinavian crusaders, Gothic princes, British kings, and Holy Inquisitors have directed their energies to this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of another people, have been tried, and in vain. The Jews after all this havoc are probably more numerous at this date than they were in the days of Solomon."

No other nation has ever been summoned to occupy the high position assigned to the Hebrew race, a position which involved conspicuous dignity, and privilege, and therefore vast responsibility. But they failed to appreciate their dignity, their privileges, and their responsibility, therefore they incurred extraordinary chastisements. No people have suffered as the Jews have done. No such sufferings as those enumerated in the previous paragraph have befallen any other race.

"Penalty is in exact proportion to opportunity." Let us consider the application of that great principle! The Anglo-Saxon race, whether in its early original in Great Britain or in its subsequent magnificent development in the United States, has been the conspicuous recipient of honor and glory, entrusted to none other, with the evident divine intention of a divine ministry to mankind. The respective churches associated with those nations have registered among their ministers and teachers those who shine brilliantly in the heavenly sphere. But what shall we say of ourselves and our children? We profess to belong to Christ, to be, through him, God's sons and daughters. Redeemed to redeem! Saved to serve! What will not be our punishment if we draw back? Shall it not be more tolerable for the heathen, who have never known, than for us! Can it be truly said that we have been faithful to our trust?

We pray thee to have mercy upon us, heavenly Father, and forgive in our people and ourselves our failures to walk worthily of our high calling! Spare us yet a while, that we may bear fruit worthy of thy great expenditure and eternal love! Let the time past be forgotten and blotted from thy book of remembrance, and enable us to apprehend that for which we were apprehended in Christ! In his name.

Saturday, 6th. Deuteronomy 32. 36-52.

Here we have the justice of God waiting to avenge the wrongs suffered by his people through the ages. Though probably applicable generally, they are specially so to those who have tortured his chosen people.

We are transported in thought to Ezekiel 38 and 39, when Russia (Rosh), Meshech (Moscow), Tubal (Tobolsk), Persia, Cush and Put, Gomer and Togarmah, shall be defeated upon the mountains of Israel, with all the peoples that are with them; and the nations shall know that Jehovah is the Holy One of Israel. Then they that dwell in the cities of Israel shall go forth and make fires of their weapons. As we pass on to the predictions of Joel 3 we are told that when the Lord brings again the cap-

tivity of Judah and Jerusalem he will gather all nations, and bring them down into the valley of Jehoshaphat, and plead with them there for his people and his heritage Israel, whom they have scattered among the nations. Then the Lord will be a refuge for his people, and the mountains shall drop down sweet wine, and the hills shall flow with milk.

Even now the fig tree,—always the emblem of the Jewish nation,—is putting on leaves, and we know that summer is nigh, even at the doors. Even now the whole vast territory between the Lebanon and the Euphrates is being redeemed from desolation by the reopening of the waterways that ages ago conducted thither the waters of the Great River, so that vast populations will be able to find their home there. Even now the Russian people, from whom the Jews have suffered most, are passing through extreme anguish. When presently the divine purposes are perfectly realized, shall not the opening words of this song be also realized: "Ascribe ye greatness unto our God! His work is perfect, and all his ways are judgment; a God of faithfulness, just and right is he!" What a marvelous epitome is thus afforded of the justice and mercy of God!

It proves how vital the connection has been between human history and the divine forecasts, and especially with regard to the Jews. Some day the whole world will rejoice with them.

We adore thee, heavenly Father, that thou art faithful and true to thy word and thy people! Thou wilt not fail those who put their trust in thee before the sons of men. As thou hast spoken, so hast thou wrought. As thou speakest, so wilt thou work. Righteous art thou, which art and which wast! So will we ever put our trust under the shadow of thy wings!

Sunday, 7th. Deuteronomy 33. 1-11.

Moses was now at the close of his magnificent career. He had revised the national laws and statutes, had left the legacy of his noble song, had appointed his successor, and there was nothing left but to give his blessing to the separate tribes. His words were full of comfort and inspiration, and deserve more careful consideration than we can give in this brief survey.

Reuben's sin was not mentioned; and though on account of their father's sin they might expect to be reduced in numbers (and they had been reduced), henceforth that diminution might be stayed if only the tribe would return to its old loyalty. But apparently no such effort was made. When Deborah and Barak summoned the nation to a united effort, Reuben chose after great debate to remain among their sheepfolds, and ultimately they were swept into Assyrian captivity (1 Chronicles 5. 26). Thus we may annul the effects of prayer offered on our behalf, even though a Moses pleads for us!

Judah's early successes against the Canaanites are chronicled in Judges 1. This was the royal tribe: Christ is described as the Lion of the tribe of Judah.

Simeon is not named, because, as Numbers 25. 14 indicates, there had been no effort to undo their father's ancient curse in Genesis 49. 6.

Levi, on the contrary, had turned that patriarchal prediction into a blessing. Though scattered in Israel, they had been designated as the ministers of the sanctuary. When Moses called for volunteers in Exodus 32. 26-29, Levi alone responded, reversed the ancient curse, and the highest honor was conferred on his sons in perpetuity.

We thank thee, Lord, that though the sins of parents are often visited upon their children, it is possible to arrest the dread entail, and win out in blessed service! Help us so to live as to pass on an inheritance of blessing to those who follow, that neither we nor they may be rejected as castaways! In Christ's name.

Monday, 8th. Deuteronomy 33. 12-17.

This blessing on Benjamin was peculiarly sweet. To dwell within the cordon of divine keeping and salvation, to be covered by an unseen providence through all our days, to be carried as the Eastern woman carries her little son, this surely was a place and portion which all the tribes might envy and which comported with the touching intercession of Judah on Benjamin's behalf before Joseph. The near proximity of this tribe to Jerusalem placed it within easy reach of the Temple services, and it provided the nation with its first king, and the church with its best-known apostle.

The blessing of Joseph included Ephraim and Manasseh. Eight blessings are extended to these sons of Joseph, culminating in the blessing of him "that dwelt in the bush." For forty years that vision and voice had never forsaken the memory of the great lawgiver. It was then that Jehovah had spoken to him, promising as the I AM to supply all that the Exodus would demand, and not one good thing had failed. To have his blessing in perpetuity was a priceless heritage. It would communicate not only the precious things of 13-16, but also the majesty and strength of 17.

All spiritual blessings which are suggested by these glowing metaphors are ours in Christ. We are blessed, says Paul in Ephesians 1. 3, with every spiritual blessing in Christ, even as we were chosen in him before the foundation of the world. The pity is, first, that believers do not claim their blessings and possess their possessions, and also that they do not fulfil the one condition of separateness on which Moses specially insists. The blessing came on the head of Joseph, who was separate

from his brethren. Separate from the sins of his brethren, Joseph was lifted to the supremacy of the throne.

Grant us thy gracious help, heavenly Father, that those good things which thou hast promised may become our heritage! May we not forfeit them by unbelief or disobedience, but by thy grace may our lives bear witness to the strength and beauty of all those who avail themselves of thy precious resources and gifts in Jesus Christ! In his name.

Tuesday, 9th. Deuteronomy 33. 18-25.

The district obtained by Zebulun lay north of the plain of Esdraelon, from the Kishon to the Jordan, including the country round Nazareth and the northern slopes of Mount Carmel. Their abutment on the sea coast gave them also a maritime trade, especially with Tyre and Sidon. This tribe, therefore, rejoiced "in her going-out."

Gad's territory was on the east of Jordan. The tribe is compared to a lioness because the tribe was strong and warlike, and joined nobly with the other tribes in completing the conquest of Canaan. Eleven of its heroes came to help David in the time of his greatest need, and the least of them was equal to a hundred, 1 Chronicles 12. 14.

Dan's "leap" from Bashan, which was far to the North, probably anticipated the movement, narrated in Judges, when the tribe left its position in the Southwest, and planted a colony on the northern extremity of the country. Dan is omitted from the list of the tribes in Revelation 7, probably because Jeroboam's calf-worship was set up in that district.

Naphtali held the interior of Upper Galilee, with its lofty heights. Rich forests still clothe its mountains, and the valleys boast of soil as rich as any in the land. The region called forth the best qualities of a brave-hearted people, and nobly bore itself in the struggle for liberty.

Asher, on the contrary, could not dispossess the Canaanites, and became contented to dwell among them, rejoicing in the possession of some of the richest land in Palestine, yielding the oil in which they dipped their food, the bread that made them fat, and the royal bounties in which they delighted. But they soon lost their high tone. Their national spirit faded away, and when Zebulun and Naphtali jeoparded their lives to the death against Sisera, Asher sought safety in the havens and villages of its heathen allies.

These allocations of the tribes are interesting, because they remind us that our situation in this world is intended to develop our character, to give us opportunities of doing our best work and of glorifying our Lord by our activities, sufferings, and spiritual experiences.

Thou, O Lord, hast fixed the time of our birth and the choice of our home with a view to the development and enrichment of our character, and the service we may render to thy cause! Help us to possess our possessions, and make worthy use of the opportunities placed within our reach!

Wednesday, 10th. Deuteronomy 33. 26-29.

What God was to the chosen people, he will be to us. "If ye are Christ's then are ye Abraham's seed, and heirs according to promise." It is thus that Paul finishes the 3rd chapter of the Epistle to the Galatians. Jeshurun means "upright," or "righteous." Even if we hesitate to claim these promises on that ground, we may do so as standing in Jesus Christ.

We need heaven's help. Flesh and blood may be near and kindly, but in the grave emergencies we require some stronger and more immediate help. Then let us lift up our eyes to the heavens from whatsoever plight we find ourselves in, and he will succor us with the saving help of his right hand. God never gives left-handed help.

But even that is not all. The eternal God is willing to be our dwelling-place. "Your life is hid with Christ in God." So to speak, we should come forth from our home in God each morning, and return to him at night, and all the day we should be inbreathing his help, as the swimmer whose body is in the ocean inbreathes the upper air.

However low we may fall, we can never get beneath these everlasting arms, which will catch and arrest us in our descent.

Sometimes the enemy threatens to block our passage. As Bunyan puts it, "He straddles across the path, and forbids our advance." But one upward look brings Jesus into the gap, and our enemy is forced to give back.

When all the land is smitten with drought, —and in these latter days we miss the old springing-wells of gospel teaching,—the Saviour sits beside Sychar's well and tells us of the eternal spring which rises in the believer's heart. We have reached the land of corn and wine. The dew of the Holy Spirit gathers silently and softly on our hearts, as in nature the thirsty pastures are renewed at night, and come sparkling with jewels to meet the morning sun.

Give us the grace of faith, O Spirit of God, that we may not fail to possess our possessions! May we not miss any of those great spiritual blessings which are ours in the risen and ascended Saviour! In his name.

Thursday, 11th. Deuteronomy 34.

Josephus says that Moses withdrew amid the tears of the people, "the women beating their breasts and the children giving way to uncontrollable wailing. At a certain point he made a sign to the weeping multitude to advance no further." Joshua and the elders may have been permitted to advance a little

further, but surely they also said their final farewells before this great saint of God was led by the divine Spirit to higher points of view.

We are clearly told that "the Lord showed him, etc." O blessed man, how great thy privilege! Jehovah on Sinai had shown thee the plan of the Tabernacle, which thou didst faithfully execute, and now he showed thee the plan of the Land of Promise, for which thou hadst prepared, but on the soil of which thou couldst not stand till thou wast appointed to attend the Son of God in his transfiguration!

Pisgah towers to the height of 4500 feet. Standing there and looking north along the line of the Jordan Valley, the eye rests on mighty Hermon, mantled with snow. Traveling southward, it notes the Lake of Galilee, with Tabor and Gilboa within easy reach. Still traveling south, the sites of Samaria and Jerusalem and Bethlehem come in view. On the western horizon gleams the Mediterranean, and on the east the lands of the pastoral tribes, reaching out to the vast desert marches.

There was a dispensational and symbolic significance in the death of Moses. He represented the law, and the law can bring us only to the margin of the land of victory and rest. He had to give place to Joshua, whose name is close akin to that of Jesus.

We cannot enter heart-rest by the keeping of the holy law of God, but in Jesus we pass through death to life, and peace, and victory. The eye of the law of God is not dim, nor its natural force abated, but what the law could not do, in that it was weak through the flesh, is wrought by Jesus. The failure is not in the law, but in us. It is high, we cannot attain to it, but Jesus has fulfilled it, and we are in him.

Our Father, we thank thee for the great record of Moses' noble life! Grant us, we pray thee, thy grace, that we walk worthily of thee to all pleasing, being fruitful in every good work, and increasing in thy knowledge, so that, having overcome, we may finally stand upon the sea of glass and sing the song of Moses and of the Lamb!

JOSHUA.

Friday, 12th. Joshua 1. 1-11.

This book contains an inner meaning, which makes great reading for those who desire the highest type of Christian living. It belongs to the deep literature of Hebrews 3 and 4, and it is in the light of those chapters that we approach the story of the life work of this simple-minded, transparent, humble, and strong soldier, the Miles Standish of the Old Testament.

It used to be supposed that the Jordan stood for physical death, and Canaan for heaven, but a more careful study leads to the conclusion that Canaan stands for that blessed sabbath-keeping, that rest, into which we may enter here and now. We should fear lest we come short of it, as they did whose carcasses fell in the wilderness. "We which have believed do enter into that rest." Our Lord Jesus is our Joshua: in the Hebrew the two names are practically identical.

In this paragraph Jehovah addresses Joshua on behalf of the people: "Go over this Jordan, thou, and all this people"; "There shall not any man be able to stand before thee"; "Thou shalt cause this people to inherit." In keeping with these commands we find it stated in 11. 23, "Joshua took the whole land and gave it for an inheritance unto Israel." This was perfectly fulfilled in our Lord. He is the trusted and beloved representative of his church. Whatever he has he holds in trust for us. It is for us to receive from the abundance of his grace and of the gift of righteousness that we may reign in this life, here and now, through the one Man! (Romans 5. 15, 17).

Only for a short time, during the reign of Solomon, did Israel possess the whole land from the wilderness of Sinai to the Euphrates. The fulfilment of that great promise will take place when Sir William Willcocks has opened all the ancient dykes dug by Nebuchadnezzar, and the Chosen People return from the whole earth to possess their possessions. So with us! Few of God's children, so far as we can tell, have entered into that strong and victorious life which is possible in Christ Jesus. They are not strong, nor of a good courage. They do not observe to do according to the rich promises and teaching of the Epistles to the Romans, Ephesians, and Colossians. They do not meditate in the Word of God day and night. They are affrighted and dismayed at the thought of the opposition they will have to encounter from their own kith and kin, from their worldly companions, and from the hatred of Satan and his hosts. They are too affrighted and dismayed to cross the Jordan and be out-and-out for Christ.

We are weak and helpless, O Saviour, and it seems impossible to enter the victorious life, the life of joy and peace, which is hidden in thee and thy companionship! Forgive, we entreat thee, the failure and apathy of our past! Open to us the heavenly resources of satisfaction and victory that we were meant to inherit, so that we may possess our possessions!

Saturday, 13th. Joshua 1. 12-18.

When Israel reached its banks the Jordan was in flood and overflowing the low-lying lands on either side of its bed. Its turbid waters were swollen by the melting snows far away on Hermon. Across the river stood Jericho, embosomed in vegetation,—a prize worth all the price they had paid in hardships and long delay. But as

the people beheld it all hope of its capture must have melted away.

The Jordan in Scripture seems to stand for that adventure of faith which passes through the cross to the enjoyment of eternal realities. John baptized in it, and there our Lord entered on the path which led to Calvary. Is it not a true emblem, therefore, of that first stepping out on the life of obedience, which seems so difficult? Are you facing it? Be of good courage! Still your heart! Trust Christ! Go forward! He will go before you, and make an easy passage through the depths. Prepare yourself! "Within three days"—the term of resurrection,—you shall go in to possess this land of victory and rest, to which Jesus waits to bring his people.

During the waiting time Joshua challenged the three tribes and a half as to their willingness to carry into effect the promise made to Moses, that they would trust God's keeping-care of their families and possessions whilst they accompanied their brethren to complete the conquest of the land. They avowed their willingness to fulfil their compact, it being always understood that at the close of the campaign they should return to their own possessions.

We must not judge them harshly. It was a noble and selfless act to forego the immediate enjoyment and cultivation of their lands. Yet they were the first to fade out of existence. They had their much grass, but they became soon cut off from the corporate life of Israel. They gave few names to the roll of heroes. They fell first before Assyria, and were swept into an early captivity.

May we not fail, O Lord, of thy great purpose which thou hast set within our reach! Help us to apprehend that for which thou hast apprehended us! May we not miss the prize of our high calling!

Sunday, 14th. Joshua 2. 1-13.

The story of Rahab is full of instruction. First let us consider it as illustrating the care of God that not one soul which is capable of salvation shall be lost!

She reminds us of the silverling in Luke 15. The lost sheep knew that it was lost, missed the shepherd and the flock, and went bleating on its way; the prodigal contrasted the swine's food with the plenty of the father's home; but the silverling, which had rolled under the chest, just lay there helpless. It couldn't bleat, nor arise to return. The one distinguishing fact about it was that being silver, however tarnished, it could catch and reflect the light of the candle, if it had a chance. Such was Rahab!

The majority of the people in Jericho depended on their river and their walls. (The walls of Kirjath-sepher, lately discovered, were 35 to 40 feet high.) Their iniquity was full. No proclamation was made to them, no embassy sent, no terms proposed. But there was this one soul in their midst who was capable of faith, and was already exercising it, and God's good Spirit, who had led her to the point which she had reached, was bent on perfecting what he had begun, and on leading her forward into the fullest light possessed by that age. This is God's way. If there is one righteous man in Sodom the city shall not be destroyed till the angels have brought him forth. If there is one doubting Thomas among the apostles Jesus will not leave him, but convince him with unmistakable tokens. Nathanael beneath the fig tree, the eunuch in his chariot, Cornelius praying beside the sea, are not overlooked.

There is great comfort here. That mother is praying for her boy in some heathen city, to which his business or profession has taken him. She frets because there is no one within reach to explain the way of salvation. But the Spirit of God may vitalize a tiny seed dropped by her long ago, in boyhood's days, which shall germinate in salvation. And as to the heathen, if there has been but a spark of desire or faith, however limited the vision or knowledge may have been, it will be no more overlooked than was Rahab's. Many will be in heaven we never expected; many will not be there on whom we confidently counted.

Great Father, thou hast taught us to yearn over the lost, especially our own loved ones, who have but few opportunities of knowing the truth as it is in Jesus; and we pray thee so to quicken them into life by thy good Spirit, notwithstanding their many disabilities, that they may be brought to thy true fold, and included among thy redeemed! In Christ's name.

Monday, 15th. Joshua 2. 14-24.

The two spies whom Joshua sent forward were young men, who ran great risks, but carried through the business on which they were sent with great skill. Their entrance to Jericho had been noticed. Probably their faces and dress, as they passed through the gate, aroused suspicions, which were at once carried to the king. Their lives were in great danger, and they owed their safety to Rahab, a woman of loose character who had faith in a fragment of truth which somehow had been wafted to her heart. In Hebrews 11. 31 and James 2. 25 this faith is specially noted.

It is not the amount of truth that a man holds, which saves him, but the grasp with which he holds it. All that Rahab knew was that God had delivered his people from Pharaoh and had promised to give them the land. She sincerely believed this, and it was accounted to her for righteousness.

She also gave evidence of her faith, though in doing so she came in collision with the king of Jericho and her people. She identified herself with Israel by sheltering the spies. She professed her belief that

God had given Israel the land of Canaan. She acknowledged Jehovah as the God of heaven above and of the earth beneath. She asked that in the supreme hour of victory they would save her father and mother, her brethren and sisters, and all that they possessed. And further, she risked being discovered in the act of helping them to escape through a window of her house, which looked out from the city wall over the open country. There was no hesitation in her faith, and no failure in her works. As James puts it, "Was not Rahab justified by her works, in that she received the messengers and sent them out another way?" Though her faith was not sufficiently strong to deliver her entirely from the fear of man, which entangled her in a lie, yet she and hers were spared in the overthrow of Jericho. She afterwards married a Hebrew and became an ancestress of David, and so through him of our Lord (Matthew 1. 5).

How can we praise thee enough, O gracious God, that thou hast given us a name and place among thy chosen! Teach us to love thee for thy great love to us! Help us to walk worthily of thee, who hast called us out of darkness into thy marvelous light! And teach us how to bring our loved ones into the same safe abiding, that they and we may face the future without fear and be numbered with thy saints in glory everlasting!

Tuesday, 16th. Joshua 3. 1-8.

The two young men whom Joshua had commissioned must have swam the flooded river with the encouraging tidings that already the inhabitants of the land were stricken with fear of these new invaders. Orders were apparently issued that the camp should be moved from Shittim with its acacia groves to a spot within a mile of the boisterous rush of the swollen river. There Israel spent the last memorable night of their pilgrimage. As the dawn broke the officers passed once again through the host, and bade the people watch and follow the movements of the ark. A short interval only would elapse before the people had struck their slight black tents, packed their household goods, adjusted their burdens, and stood in one vast host, prepared to tread the untried path, though it led apparently into the valley of death.

How often we stand face to face with similar impossibilities! There is then, apparently, nothing for us to do but wait patiently for God to show the way. Everything will work out right if only we are living on God's plan. But that is all-important. Our Lord, having laid aside the use of the divine attributes, said that he was always watching the evolution of his Father's plan. "The Son," he said, "can do nothing of himself, but what he seeth the Father doing." He tells us that he never acted apart from the Father's commandment. Such should be our habit!

In Ephesians 2. 10 the apostle tells us that we were created as God's poem unto good works, before prepared that we should walk in them. When, therefore, in following the God-led plan we come, as Israel had come, to a river like the Jordan, in flood, we must quietly rest in the Lord, and wait patiently for him. Before us has gone the ark of the covenant, and God is pledged to see us through the raging floods that block our passage. All we have to do is to sanctify ourselves, i.e., we must cleanse ourselves of all that grieves the Spirit of God, of all doubt and fear, and of all calculation of circumstances. "He who bade us onward go, cannot fail the way to show."

Heavenly Father, forgive us, we pray thee, when our hearts misgive us in the face of difficulties that seem impossible! Help us to look upward into thy face, and to believe that thou wilt cleave a path for us, as thou didst for thy people of old. Perfect that which concerneth us, since thy mercy endureth forever! In Christ's name.

Wednesday, 17th. Joshua 3. 9-17.

It was a memorable day in the history of Israel. Amid the intense silence of the host a little group presently emerged from those densely crowded ranks. White-robed, and bearing the ark of the covenant, the chosen band of priests was seen descending to the brink of the turbid flood. Even in ordinary flow it was swift and difficult: it was now impassable and impossible. But remember that that ark stood for the covenant between Jehovah, the Lord of the whole earth, and his people. Ah, my friend, how much you miss if that covenant has never come to your heart and life, as a permanent asset! When God is in covenant with the soul by his grace appropriated by its faith, nothing is impossible.

Behind the ark, at the distance of half a mile, came 40,000 men from the Trans-Jordanic tribes, 4. 12. Then, with the women and children in their center the remainder of the armed men followed. As soon as the feet of the priests had been wetted by the waters on the fringe of the flood, they were checked by an invisible hand, and the priests were able to pass into the middle of the channel. There they remained until the whole host had passed over. In the meanwhile the waters of the river were banked up near the mouth of the Jabbok, about 30 miles to the north. This 30-mile front greatly facilitated the passage.

When your soul is cast down within you, be sure, like the psalmist, to remember God from the land of Jordan! "What aileth thee, O thou Jordan, that thou turnest back?" We shall see other flooded rivers turn back if only we live on the plan and in the keeping power of Jehovah.

The ark prefigured our Saviour's leadership. "When he putteth forth his own he goeth before them, and they follow." Keep in living fellowship with the apostle and high priest of your profession! It may seem that he is leading the way to certain destruction, but it shall not be so. When you come to the dreaded difficulty, be it what it may, you will find that because his feet have been dipped in its brink and have descended into its flow its roar will be hushed, its channel will be rid of obstacles!

Give us, O Lord, patience to wait, faith to believe, and obedience to follow thy sacred guidance, even though our way seems barred by insuperable difficulties!

Thursday, 18th. Joshua 4. 1-14.

A permanent memorial had now to be raised of the wonderful event which had opened Canaan. Twelve of the large stones which had lain in the bed of the Jordan near where the priests had stood were carried up the banks on the western side, and reared on the upper level of the valley where the first Israelite camp was placed. A second twelve were placed on the spot in the channel where the priests' feet had stood. These were intended to make the generations of following days understand the reality and wonder of the miracle which had opened the door to Canaan. According to verse 9 they were to be seen at the time when this book was written, and probably for long afterwards. Children were brought thither to visit the memorable spot, and hear their parents retell the wonderful story.

The special circumstances which those stones commemorated, in addition to the divine miracle, was that they had come as a united people into the land promised to their fathers. Though the two tribes and a half had elected to stay with their cattle in the rich pastures of Gilgal and Bashan, they were still an integral part of the chosen race: there were TWELVE stones. In after centuries, even if the northern tribes were carried into captivity, any observer would have to admit that all Israel had passed over together. So, in the resurrection and ascension of the Lord Jesus, the entire church passed over to resurrection ground, and in the purpose of God entered with him to occupy the heavenly places of Ephesians 2. 1-6.

It cannot be too often or too clearly emphasized that this is the basic thought of the New Testament doctrine of deliverance from the thraldom of sin and the curse of disunity. The whole church of the redeemed is one with Christ in his death, resurrection, and ascension. All died with him, all lay in his grave, all rose with him on the resurrection morning, and all entered in him on the victorious life. It was no lonely figure that passed up from Olivet that morning when Jesus parted from the little group that had gathered for the final interview. In him we were accepted, and if we would assert that eternal fact most of the difficulties that cloud and handicap our souls would vanish.

Teach us, O Son of God, to appropriate as our own not only thine atonement, but also thy victory, thy risen glory, thy everlasting strength, that so we may no longer wander in the desert, but possess our possessions, and avail ourselves of thy boundless help! We are thine, O Lord, in a deep and holy sense, members of thy body, and therefore sharers of thy present glorious and victorious life!

Friday, 19th. Joshua 4. 15 to 5. 1.

Through the generations which followed, those stones brought from the river bed spoke to the children, whilst their parents recited on that spot the story of the wondrous passage. And as in the passage of the Jordan all Israel came upon the river's bank within the compass of the allocated land, so in the resurrection and ascension of Christ the whole church of his redeemed passed on to resurrection ground, and in the purpose of God took up its position at his right hand.

This is the continual affirmation of the Pauline epistles. We were in the river bed of Calvary with Christ. In him we rose, and ascended, and sit on God's right hand. Addressing those who at the time when our Saviour was actually on the cross may have been living in sin, the apostle says: "Even when we were dead through our trespasses, God quickened us together with Christ, and raised us up with him, and made us to sit with him in the heavenlies." In each case the special Greek tense points to a definite past act, by which the position of the whole church was settled once and for all, so far at least as the purpose and thought of God are concerned. As the light of the first Easter day broke over the Holy City (we repeat our words of yesterday,) it was no lone figure that passed out of the grave. We were there in him and rose in him. Therefore, for us there is a place in the risen and victorious Saviour, above the enemy and the powers of darkness.

All this may appear to be as unsubstantial as a dream, but we must never cease to ask the Holy Spirit to make these facts of the eternal world living experiences in our daily experience. One is never weary of repeating those vital words of Samuel Coleridge:

> Faith is an affirmation and an act,
> Which makes eternal truth be fact.

O Saviour Christ, how shall we ever thank thee enough for thy grace in having identified thyself with our sins and sorrows, that we might forever share in thy victory! Make these things real to us, we pray thee, in our daily experience, that we may not fear the power of any adversary, or the ensnaring fascination of any temptation!

Saturday, 20th. Joshua 5. 2-9.

The site of Gilgal has lately been discovered. The name still clings to a mound three miles southeast from the site of Jericho. The river Jordan lies about four miles to the east.

The name Gilgal was given, as we are told, on account of the "rolling away" of the reproach which had clung to the tribes since they had left Egypt, owing to the neglect of that rite the observance of which was the seal of their national covenant with Jehovah. They were the peculiar people of God, standing to him in a special covenant, and were to observe that rite in the implicit confidence that Jehovah would give them the land, as he promised to Abraham their father, Genesis 17. 10-16. It was meet and fitting, therefore, that they should fulfil the condition which he had imposed as the badge of their entire consecration to him as his people, and their absolute trust.

Even these comparatively unenlightened people must have realized the deep spiritual significance of the rite. They must have realized that they were not to trust in their numbers, or prowess, or martial array, Their strength was nothing to God. The land was not to be won by their might, but received from his hand as a gift. Self-confidence and the energy of the flesh were to be set aside, that the coming victory might be of God, and not of man.

We too must have our Gilgal! It is not enough to acknowledge generally that we have died and are risen with Christ: we must mortify our members which are on the earth, and must reckon ourselves dead to the energy of the flesh. What the rite of circumcision meant to the Jew, identification with the cross of Christ means to us. This is made clear by Paul's clear teaching in Colossians 2. 11. Weak and helpless as we are in ourselves, we are more than conquerors through him who loved us. Thanks be unto God, who GIVETH us the victory through our Lord Jesus Christ!

You can never take your Jericho till you have been delivered from your self-reliance and have begun to experience, through the cross, the energy and victory of the risen Saviour.

Make us willing, O Holy Spirit, to submit to thy cleansing fires, that our self-reliance and self-glorying may be done away, and that we may know Christ, and the power of his resurrection! In his name.

Sunday, 21st. Joshua 5. 10. Read also Exodus 12. 1-28.

The Feast of the Passover had been celebrated at Sinai, Numbers 9. 5, but not afterwards. It could not be observed so long as the nation through unbelief was untrue to the covenant. In default of the initial rite of circumcision being practised, the whole nation was debarred from the feast, which celebrated God's ancient covenant with their fathers: but so soon as that rite was observed they were free to keep the Passover, as the sun of the 14th day of the month was setting in the western sky.

Blood could no longer be sprinkled on the doors, and the drinking of wine was substituted for that ancient and significant act. The girded loin and staff in hand were no longer required as the emblems of their present position. The bread was unleavened, and the herbs bitter, but their joy overflowed, and their faith arose to believe that as Jehovah had delivered them from Pharaoh, so would he deliver the Canaanites into their hand. By this time, also, the Tabernacle would have been set up, and its presence was an additional pledge that God was in their midst, and would not fail in all the scenes which awaited them in the near future. Joy was the keynote of that happy celebration, and the Hallel broke out from the whole encampment, with no jarring discord.

We are reminded that behind all our Christian life, warfare and experience stands the cross of our Lord. "Christ our Passover has been sacrificed for us: therefore let us keep the feast!" We cannot understand all the significance of the cross. The angels desire to look into it. Eternity alone will unfold all its heights and depths. The wonder of it is still further enhanced by the statement of Revelation 13. 8, that the Lamb was slain from the foundation of the world. It seems as though Calvary reflected some previous event in the eternity of the past, as the lake may reflect the glory of some towering Alp at the foot of which its placid waters lie outspread. We have come into a redeemed world, and belong to a redeemed race. We cannot unravel the mystery, but it is the eternal background of all God's dealings.

O Saviour of the world, Lamb of God, who by thy death didst destroy death, eternity alone can unfold to us the full meaning of thy wondrous redemption! We have no words adequate for thy praise. Only grant to us to stand at last beside the crystal sea and join in that song which shall arise to thee from all creation, "Worthy is the Lamb that was slain!"

Monday, 22nd. Joshua 5. 11, 12. Read also John 6. 27-40.

It must have seemed strange to part with the manna, which for forty years had been the sustenance of the entire camp, but that heaven-sent food ceased on the following day. There was no break between the two. The corn began before the manna ceased. The one overlapped the other, like the tiles of a roof or the feathers of a bird.

May we not learn this lesson, that where there is extraordinary need there will be

extraordinary grace, but we have no right to expect miracles to help us if the ordinary sources of supply are sufficient?

After all, what is a miracle? Is it not the compression into a single momentary act of the forces which ordinarily are spread over a prolonged period? At Cana the servants dipped their vessels into the brimming water, and as they bore them across the passage to the guests it changed into the pure juice of the grape. "The servants that drew the water knew"! Our Lord compressed into those few seconds processes that last over months when the vines lie in the sun and slowly abstract from the air and earth their luscious juice. A miracle is simply the concentration of divine providence into a moment of time. The regular processes of nature are not less miraculous. Therefore, though ordinarily men go forth to sow and await the harvest, God can crowd the result of months of labor into a single hour. If necessary, he can rain bread from heaven, but he loves our partnership.

Is there not a spiritual application here? At the beginning of Christian life there are often rhapsodies, ecstasies and visions which bring heaven itself into our hearts. This is the manna. But when presently they cease we are thrown back on the more familiar methods of Christian experience. This is the old corn of the land. But each serves the same end if it promotes that knowledge of God which issues in communion with him. Eternal life is not something future: it IS, and it is NOW. Neither does it depend on this method or that. You feed on manna or corn, and the strength of either enters you. You feed on Christ, and he lives in you.

Heavenly Father, give us an insatiable appetite for thyself! Come to us as the manna or the corn! Teach us to feed on the heavenly and eternal bread, even on Jesus Christ, thy Son our Lord, who came down from heaven to give himself for the life of the world! In his name.

Tuesday, 23rd. Joshua 5. 13-15.

Those days spent by Jericho must have been full of anxious suspense to Joshua. He remembered the failure of 40 years before at Kadesh-barnea. He realized the immense difficulty of scaling those lofty walls. He knew that success or failure in dealing with that problem would affect the whole subsequent campaign.

One thing was clear, that he dared not leave Jericho in his rear. In some way, which had not so far been revealed, the problem of its capture must be solved.

Did he recall that gracious assurance of Exodus 33. 14, 15? If so, it was graciously permitted that there should be a special revelation of the divine presence. It came to pass that when he was alone, as he lifted up his eyes, "behold, there stood a man over against him, with his sword drawn in his hand!" We need those uplifted eyes! We too often look around or down for help, instead of upwards. But who was this man? In answer to Joshua's challenge came the majestic reply:

"As captain of the host of the Lord am I now come."

It has been sometimes supposed that he wished it to be understood that he was there to lead the hosts of Israel in their attack on Jericho, but surely there is a loftier significance in these words. There were other invisible hosts awaiting his command. No eye beheld the sheen of their armor, no ear heard the password of their camp, but they were there in alliance with the Hebrew armies, to carry out the divine purpose and promise.

The lesson is for us also. We fight not against flesh and blood, but against hosts of wicked and fallen spirits in the heavenlies. But too often we forget that invisible hosts wait to coöperate, if only our hearts are pure and our weapons those of the Spirit. It was by their alliance that the church won her mighty victories over Greece and Rome, and emptied the temples of Venus, Diana, and Jove. What but this can account for the progress of the gospel in heathen lands? If any who read these lines are blocked by a Jericho of evil, is not this the alliance required for the wresting of victory from the hands of defeat?

"Put off the shoes from off thy feet," said the divine warrior to Joshua, as Jehovah to Moses at the burning bush. We must be holy if we would coöperate with God, and put off the old man, with his affections and lusts. We must put off the works of darkness before we put on the armor of light.

Great Captain of the hosts of God, come to us as we are called to assume great responsibilities and face innumerable foes! Reveal thyself to us as thou didst to thy servant Joshua, and may we be more than conquerors through thy grace!

Wednesday, 24th. Joshua 6. 1-11.

Jericho must be taken, not only because its position was strategic, but because of its infamous connection with the idolatry of the country. It was the local seat of the worship of Ashtaroth, the consort of Baal. Its name meant "The City of the Moon," which was the symbol of that goddess. It represented, therefore, all that was foulest and most revolting in the heathenism of the Canaanites. The only thought that Israel could entertain towards it was utter abhorrence, and they did not deem it strange that Jehovah should through Joshua devote it to absolute destruction.

The citizens must have argued that they were safe from overthrow. What could Israel do in default of all the usual weapons and machines necessary for assault and for

storming of the walls? And yet, as Rahab put it, "their heart melted, neither was there spirit in them any more, because of the children of Israel." It seemed as though some mysterious spell had fallen upon king and people, unnerving them, impelling them to stand on the defensive and await the unfolding of events. On the other hand, the men of war in the camp of Israel needed to learn that God was GIVING the land to Israel, and had no need for their assistance, except to receive it at his hands.

This capture of Jericho may be taken as a parable of things not seen as yet. We know that the world lieth in the power of the wicked one. Its leaders have often boasted their impregnable arguments and invincible philosophy when antagonizing the ideals of Christianity. "The kings of the earth set themselves, and the rulers take council together against Jehovah, and against his Christ." On the other hand, we are bound to confess that the weapons of our warfare are not carnal, but spiritual, and we know that they are God's dynamic for casting down those imaginations and high things which exalt themselves against the knowledge of God. We can only encompass the walls on which the wise and prudent of this world rely, with the trumpet of salvation and the message of the cross. But God hath chosen the foolish things of the world that he might put to shame those that are wise, the weak to shame the strong, the things that are not that he may bring to nought things that are. Go on with your preaching, your tract-distribution, your teaching, and above all your prayers, and presently you will hear the many voices of the redeemed announcing that Babylon and Jericho have fallen, and that the kingdoms of this world have become Christ's!

Hasten the time, O blessed Master, thou captain of our salvation, when the armies of heaven, united with those on earth, shall become more than conquerors through thy grace, and when all that is evil shall be cast into the lake of fire! May we be amongst those who shall follow thee in the regeneration of all things!

Thursday, 25th. Joshua 6. 12-20.

The citizens of Jericho had been terror-stricken at the news that the Israelites had crossed the river, though in flood, and they must have been in daily expectation of an attack. When at last, instead of an attack, they saw only, day by day, those strange circuits of the town by the forces of the enemy, guarding their priests who carried the ark on their shoulders amid the sounding of trumpets, they must have regained their confidence and congratulated themselves on their immunity from disaster.

Note, once more, that strange procession, marching in absolute silence, save that the priests blew continually their trumpets! No challenge, no demand for the opening of gates or surrender of keys, no symptom of assault! And when the circuit was completed, and the astonished inhabitants saw the procession return as it came, the people of Jericho, from the king downward, must have been staggered, partly with wonder and also by awe. To say the least, it was inexplicable. Even Rahab must have wondered as she watched the spectacle from that window on the wall.

The rest of each day passed without further incident. On the seventh day the circuit of the city was repeated seven times, but at the close of the seventh, when Joshua's command to shout gave the signal, the entire host obeyed, the walls fell flat, and the city lay open on every side to the victorious troops. Every man went up straight before him. "By faith the walls of Jericho fell down, after they were compassed about for seven days."

There is an increasing tendency today for the churches to organize themselves for conflict with the Jerichos which infest human society and block all progress in the Christianizing of the world. But too often their efforts have employed worldly methods which have proved ineffective and disappointing. We must never forget that the weapons of our warfare are not carnal, but spiritual, and that when the church is really compelled to take the field she can only prevail by faith and prayer. The peril of our time is lest we should drift from the simplicity of the early church, which confronted the grossest forms of sensuality and cruelty, and overthrew them by their faith and the word of their testimony. But, alas, the church herself needs refining and purifying, needs to get back to the simplicity of faith, needs above all the baptism of the Holy Spirit!

Teach us, O Spirit of God, the secret of prevailing faith, that we may be numbered among those heavenly armies that follow the Word of God when he goes forth in righteousness to judge and make war! In his name.

Friday, 26th. Joshua 6. 21-27.

The terrible severity meted out at Jericho and in 10. 40 at first sight seems inconsistent with the mercy with which the revelation of God's mercifulness in Scripture and in our Lord abounds: but on the other hand we must remember that it was the divine purpose to develop among the Israelites a pure and lofty theocracy, through which God's character and will might be known among the children of men. The morals of the East were unspeakably bad, and when in after centuries they spread to Rome and Greece, they led to the overthrow of races which had manifested the noblest qualities of the human soul. So foul were the orgies of Palestine and Syria that they would not be tolerated by the least civilized of modern states.

"The Israelite's sword," says Dr. Arnold, "in its bloodiest executions wrought a work of mercy for all the countries of the earth, and to the end of the world. On the fate of one of these nations of Palestine the happiness of the human race depended. The Israelites fought not for themselves only, but for us. They did God's work, and preserved unhurt the seed of eternal life. Though they failed to enjoy it, they preserved unhurt that seed of eternal life, and were the ministers of blessing to all other nations."

If Egypt represents the world, and Amalek the flesh, surely the seven nations of Canaan stand for the principalities and powers of wicked spirits who resist our entrance on those heavenly places to which Paul makes a fivefold reference in the Epistle to the Ephesians. We are meant to sit with the risen and ascended Saviour above the hosts of evil that are in sworn antagonism to the divine life in our hearts.

Most blessed Lord, thou knowest the many difficulties, obstacles and temptations by which we are beset! We long to enter upon the life of victory and peace, but we are sore let and hindered. We earnestly pray thee to do for us what we cannot do for ourselves. Destroy our enemies, and give us victory!

Saturday, 27th. Joshua 7. 1-9.

There was but one way from Jericho to the heart of the land, a gloomy defile or pass between towering precipices of rock on either side. At its upper end stood the town of Ai, which commanded the road to Jerusalem and the approach to Central Palestine. Beyond it was Bethel, and both must be taken before the armies of Israel could come into decisive conflict with the federations of North and South, which were preparing to defend their country.

The population of Ai amounted to 12,000 persons, and it seemed needless to do more than dispatch 3000 men for its capture. Therefore, the scouting-party, speaking after the manner of man, was amply justified in saying, "Make not all the people to toil thither, for they (the men of Ai) are few!"

But this recommendation rested on the supposition that Jericho had been overthrown by the attack of the hosts of Israel, whereas, as we have seen, they had had singularly little to do with it. They had walked around its walls and shouted, that was all. It had really been captured by their unseen leader, and given by him into their hands. The part Jehovah had taken in the matter was ignored, and the report was based on the human enumeration of forces, with no reference to the divine contingent.

Joshua himself seems to have made the same mistake. Had he reflected, he would never have acted on merely military grounds, would never have presumed on the insignificance of the little town, and therefore would never have suffered the anguish of seeing his panic-stricken soldiers rushing down the rugged pass, or sheltering in the stone quarries, whilst the men of Ai in full pursuit were cutting down the stragglers to the number of 36.

There is no experience in Christian life so perilous as when we are flushed with recent victory or success. Then the temptation arises to sacrifice to our net and burn incense to our skill. We magnify our deeds till they fill the whole range of vision. Thus it often happens that a great success at Jericho is followed by a fall in private, which embitters all subsequent memories. We need more earnestly than ever before to pray in the hour of victory that God would keep us humble and dependent on himself.

Have mercy upon us, O God, according to thy lovingkindness, according to the multitude of thy tender mercies blot out our transgressions! Wash us thoroughly from our iniquity, and cleanse us from our sin! Clear us from hidden faults, and keep back thy servants from presumptuous sins! Then we shall be ready for thy use, and in the hour of conflict become more than conquerors, through Christ.

Sunday, 28th. Joshua 7. 10-15.

The repulse received at Ai was far more serious than if it had occurred later. As the news spread the Canaanites would gather courage, and the spell of fear which had befallen the country would vanish. Besides, the heart of Israel had already melted and become as water. The men were talking together in little groups with profound anxiety, and the women were trembling in their tents. Joshua and the elders rent their clothes, and put dust on their heads in sign of their humiliation. For a whole day they lay prone on their faces before the ark. But as they waited before God it was suddenly conveyed to Joshua's heart that the need of the hour was not prayer, but the discovery and removal of the sin that had caused the withdrawal of the divine aid. "The Lord said to Joshua, Get thee up! Wherefore art thou thus fallen on thy face? Israel hath sinned. Therefore the children of Israel cannot stand before the enemy, neither will I be with you any more, except ye destroy the devoted thing from among you."

The same thing happened in the primitive church. What Achan was to Israel, Ananias and his wife were in Acts 5, and well was it that those two were cut off before the gangrene could spread!

It is most important to heed the apostle's warning, "If we discerned ourselves we should not be judged," 1 Corinthians 11. 31. God detects the little rift within the lute, the speck of decay in the fruit, the

ulcer in the flesh. These may not be realized by us, but he calls a halt until they are recognized and excised. The steel pruning-knife must be used to effect what might have been effected if we had allowed him to use the silver one. It is better to search out the accursed thing before we enter the battle than to be obliged to put it away amid the shame and anguish of defeat.

Heavenly Father, if we have gone astray like lost sheep, seek thy children and bring us back to thy fold and flock! We have no excuse to make. We have no sacrifices to bring, save those of a broken heart and a contrite spirit. Forgive the negligences and ignorances of the past, and for Christ's sake lead us back to the place of victory!

Monday, 29th. Joshua 7. 16-26.

There was sin in the camp, which had to be discovered and put away before the war could be resumed with the assurance of divine fellowship. In the early morning Joshua and Phinehas stood in the midst of the assembled camp, with the assistance of the Urim and Thummim of judgment (i.e., the great diamond stone in the high priest's dress which brightened with God's Yes and dimmed with his No,) to discover the culprit.

Twice over the historian gives the list of Achan's progenitors. It is always "Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah." Does this imply that there is a taint in the ancestry of the man who turns out amiss?

The princes of Judah passed first, then the families, then the households of the Zarhites, and finally Achan. How his heart must have stood still as he watched the inevitable closing in of his destiny! The offender and his household, with all belonging to them, were put to death,—first stoned and then consumed by fire. If his household suffered with him, we may be assured of their guilt, for otherwise, like the children of Korah, they would have certainly been spared. See Numbers 26. 11.

In Hosea 2. 15 the prophet says that in the valley of Achor God would open a "door of hope," that he would give Israel vineyards from thence, and that the nation should sing there as in the days of her youth. This is an invariable experience! Whenever we come into the valley of Achor, and allow God's Spirit to deal faithfully with our sins, and whenever we are true to his monitions and warnings for the putting away of sin, "a door of hope" opens. We enter the garden of the Lord, triumph over our enemies, and a song begins in the heart which anticipates the eternal anthem. The buoyancy of youth weds with the experience and mellowness of age.

Help us, O merciful Saviour, so to discern and deny our self-life, in all its promptings, as that we may enter upon the blessedness of the poor in spirit, to whom the wealth of the heavenly kingdom is unfolded! Even in this life may we keep in tune with heaven till our time comes to enter there!

Tuesday, 30th. Joshua 8. 1-29.

When the sinner and the sin had been expunged, there was a fresh attack on Ai. Jehovah repeated the words which had preceded the capture of Jericho: "The Lord said unto Joshua, Fear not! See, I have given into thine hand the king of Ai, and his people, and his city, and his land!" Then up the long defile Joshua marched at the head of 30,000 men, the flower of his troops. There was a consciousness among them that, reparation having been made, they might count on certain victory.

The preparations were carefully conceived. The appearance of flight on the part of Israel drew forth the men of Ai in headlong pursuit, and the city was left open to the capturing rush of the contingent that descended from the mountains. On that spot, therefore, where Israel had met with so disastrous a defeat, their victorious army now took great spoil, especially in cattle, which they drove down the pass in triumph.

A sure footing was now obtained, and the dread of the invaders spread far and wide. Indeed, it would seem that some of the population fled beyond the frontiers of Canaan. The Septuagint translates Isaiah 17. 9 thus: "The cities will be forsaken, as the Amorites and Hittites forsook them before the sons of Israel." The Talmud states that the Girgashites who were driven out by Joshua wandered to Africa. There is little doubt that if the Israelites had followed up with vigor those first successes nothing could have hindered their overcoming all opposition, and becoming masters of the whole country. But they left their work half done, and paid a heavy penalty in consequence. Such is the verdict of the historian.

We are sometimes accused of being too strict in our standards of right and wrong, and too insistent on absolute surrender to the ideals of Jesus Christ. In reply we would point out the two outstanding rules for Christian living, which evidently duplicate each other. In each we have the remarkable repetition of the same three sentences, then in the first Paul adds "I will not be brought under the power of any," 1 Corinthians 6. 12, and in the other he adds, "All things edify not: let no man seek his own, but each another's good," 1 Corinthians 10. 23, 24. So let each of us be absolutely surrendered to Christ! Mr. Moody told me once that this was his degree,—D. L. Moody, O. O.,—Out and Out. There must be no compromise with sin.

Grant us grace, O Lord, to be thoroughly dedicated to thee! May we go from strength to strength, never looking back, never hesitating, never staying till the whole territory of our life is beneath thy sway!